

# The American Friend

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## Our Next Heroic Age?

AN EDITORIAL

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# "If You Have Been Loved"

(From "The Hour of Make-Believe"—A Conversation Overheard Between Two Dolls.)

HELLO! What is your name? Mine is Mary Lou. Patty? Oh! that is a nice name. I am waiting here to go South. Are you going South, too? You see, this is the American Friends Service Committee Storeroom where they pack up toys, books, food, and lots of clothes to go to the poor children who live in the coal fields in West Virginia and Kentucky.

"Did you live with many dolls before you came here? I did, and at first I felt lonely here; but soon I had lots of fun watching the doings from nine until five. It is a very funny place. You see that woman wearing the smock? She is in charge; and the colored man, Oliver, does the packing. Look over there. See that big iron-cage-like thing? The woman cuts a curiously shaped paper, and he puts that in the cage as a lining to keep things clean. Then he puts all these nice clothes in, all smooth 'way up to the very top, pounds and pounds, turns the wheel, and the lid comes down and squeezes these things tight! They call that a bale. Bales are shipped to the coal fields.

"Do they put us in there?"

"Oh my, no! Oliver puts us in a box wrapped carefully in soft paper so we'll not get any bruises.

"See all those shoes? Oliver counts out a number of pairs and puts them in a barrel. The best part is, they know right where they are going; and by some kind of rule that woman has, they, in the coal fields, know before the barrel is opened just what is inside. I should think they would get mixed up, but they don't. These books go, too!

"And did you see that bundle all done up in white? Guess what are in there? Things for wee babies. Brand new ones, I mean! Someday maybe you can see inside a bundle. All these pretty things are made and sent here so they can go to the babies who have no clothes of any kind waiting for them when they are born.

"I think I am going to West Virginia, and perhaps you will go to Kentucky. Many little girls down there cry for dolls.

I heard that one little girl near Logan, West Virginia, cried all night for a doll. Just any kind of a doll! I hope the little girl I am to live with will like me. I am not so pretty as I was once. You see my last little girl-mother had so many dolls

woman in charge is happy to tell about the work—and I listen. I heard her talking over the 'phone today and I think a group of dolls is coming in soon to go down. They will not be like us, for they have never been played with by a girl-mother and have never been loved by one. I suppose, they will all be dressed up and very fine; but you and I can hold our heads up. You see, if you have been loved, you know better how to love others and to make them happy!

"What was that? You feel badly because some of your hair has fallen out? Oh, I wouldn't mind. Your face is lovely, and people are so used to seeing men with almost no hair; but if this woman knew you were unhappy, she would make you a cap! She loves us dolls, and so does Oliver. Sometimes I wish I could stay here and watch all these things coming and going, but some little girl is waiting for me in West Virginia or Kentucky! Perhaps crying for me at night!

"Patty, we shall always be friends and write to each other as little human girls do—and maybe to the little

mothers we are leaving up here! What wonders we may have to tell them—and their mothers!

"Good night Patty. We are to go into boxes tomorrow, so we must get to bed and rest; we should try to look our best in the morning. I am so glad you are going South, too!"

(Several weeks later)

"Dear Patty:

"Ever since we said goodbye in the American Friends Service Committee Storeroom at 1515 Cherry Street, Philadelphia, Pa., I have wanted to write and tell you of my life here. I had a nice trip down—by boat, train, and truck.

Then the people here brought us into a building and opened up our box. Was I ever glad to get out for all my being very snug and warm in there! They soon found a new mother for me, and she is just as sweet as mothers always are—but, Oh! so poor! I never knew people lived like this; they have so little! But my new mother loves me; and that, as you know, is all a doll needs to make her happy.

"I wish all the girl-mothers, with whom we lived before, could see how little these people have. Just fancy—if

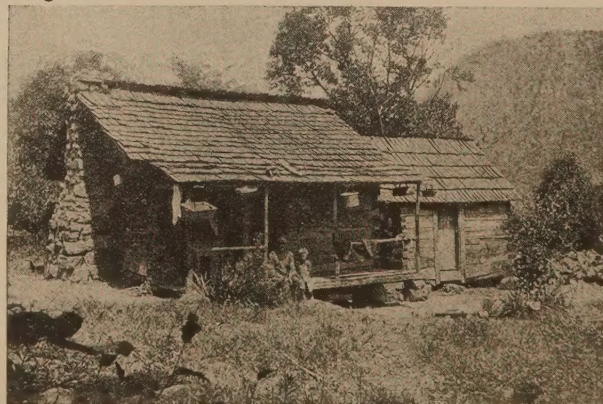


Have You Clothes and Toys in Your Home for These Children and Many Others Like Them?

she couldn't take very good care of me. I fell and broke my leg once, but they sent me to a doll hospital and had it fixed; now I can get around pretty well. And my heart's perfectly all right!

"Oh! here come Joe and Harry with the Brown and Bailey truck. Now you'll see how we'll start on our trip soon. Joe and Harry come every week to take all these boxes and bales to the boat. See how happy they are? They never drop anything down hard. I guess they feel they are helping the children down there, too. I wish you were going in the same box with me, Patty.

"You hear a lot in here. You see this



MARY LOU'S NEW HOME

(Continued on page 98)



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## Our Next Heroic Age?

THERE are several business men we know who are traveling men so-called, and who are also traveling Friends. We mean just that: traveling Friends, not merely Friends who travel. They have a two-fold mission as they go about the country. First, they give attention to the legitimate business which provides a livelihood for their families. While attending to this with due diligence, they concern themselves with the things of the spirit as they relate to the ideals and practices of the Society of Friends. They give much serious thought to the problems and opportunities of American Quakerism, visit Friends meetings far and near for friendly contact and observation, and then do more serious thinking. That there is an increasing number of these traveling—and thinking—Friends is cause for encouragement.

One of these Friends came our way recently, and as is his wont, stopped in to talk things over. "I have a question to propound," he began, even before he had seated himself. "When will the next heroic age come to the Society of Friends?" That, readers will agree, was something of a poser. Happily, he asked simply, when—not if and when. We like the affirmative presumption.

It is a searching and provocative query. It implies that Quakerism has had its heroic ages and that its present age is not heroic. We doubt whether, taking the Society as a whole, it has had more than one age that could be called heroic. That was the period of its upspringing and crusading fervor, when it braved all kinds of bitter persecution in behalf of the truth it had to proclaim. There have been many heroic souls, many flaming torches of truth, in the succeeding generations, but no such high level of spiritual passion and moral outburst. Here and there over the world today, and for the past two decades, spiritually-illuminated Friends are performing, and have performed, distinctive service in keeping with their central principle, but the Society at large has not risen to that service. Today as ever it requires more than a few concerned and performing Friends to make a heroic Society.

If we are clear as to what produced that early heroic age, we may get light on how the next one may come. In the first place, those Seventeenth Century Friends were alive and aglow with a sense of the divine indwelling. Incarnation is a big word and

difficult, theologically, but it didn't bother early Friends. They knew that God through Christ lived in them and gave all life a new meaning—all life. This Divine Presence also gave new meaning to all people everywhere who, by virtue of that experience of the indwelling God, became sacred persons, God-inhabited temples. Nothing that in any way affected the life and welfare of these human temples could be foreign to the concern of God, and thus could not be foreign to the concern of those who humbly assumed the name of Friends, seeking to do whatsoever He would have them do. Hence the Publishing of Truth by radiant evangelists, on the one hand, and, on the other, the Quaker concern for human betterment in every form.

Heroic ages do not come by observation. There must first be something in the soul of man which says, "Thou must." This something is an experience that is personal and initial. It cannot be fabricated by pattern. Just today a friend writes us of a saintly Quakeress who spent her last years in one of our northern cities. So radiant was her face, mirror of the Presence within, that she was frequently carried about the city by the "cabbies" free of charge. These men, in spite of the casual way in which they met all sorts and conditions of people, fell under the spell of her beautiful spirit and would refuse a fare, saying it was a privilege to have her ride with them. This is the stuff of life out of which a heroic age may come. There must be something within that gives radiance and power.

Such religion is in nature totalitarian, in present-day language. That is, no area of life is excluded from its scrutiny and its dominance. It was because this was so, that thousands of Friends went to prison in our heroic age. Because this is so, thousands of Friends—and others—may go to prison in the heroic age that is to be. For few things are clearer than that there is coming a clash between religion that is inherently totalitarian, and the State, which is increasingly asserting its totalitarian nature: between the Quaker-conceived type of religion that puts God-touched human personality in the midst as the major consideration of all thought and action, and that conception of government which deifies the State as Power to be all but worshipped in itself, and in which man is but a cog in its relentless machinery. It may



be that it will require the joining of some such irrepressible conflict as this, and the consequent persecution that will follow, to stir to consciousness and to heroic action the latent life in the Society of Friends—and in religion generally. It is significant that heroic ages have been rare, unaccompanied by suffering and persecution.

Candor compels us to add that our traveling Friend who propounded this question, said rather sadly that the more he visited among our local meetings, the farther off he placed our next heroic age. As he goes about, he finds Friends so limited in interest and concern to their own meetings and immedi-

ate surroundings that they have too little sense of larger fellowship and wider mission for the Society of Friends.

It was to stimulate such fellowship and mission that the Five Years Meeting of Friends was organized. For twelve Yearly Meetings this body offers in large part the opportunity for the fellowship of seeking and of inspiration, and the avenue for stimulating and fulfilling our sense of mission. The spirit in which we approach the October sessions of the Five Years Meeting, and the kind of preparation we make for them, will throw some light on the abrupt question put by the traveling Friend.

## On Re-Searching George Fox

BY WARREN MULLIN

A STUDY of George Fox's writings amazes the student with the profound sociological knowledge shown by the founder of Quakerism. He unerringly laid his finger on the social cancer of his time and set about to relieve oppression wherever possible. A sociologist before sociology!

Today, as in Fox's time, we are faced with the problems of inadequate wages, bad prison conditions, delayed trials, dishonest methods in business, preparation for war, and many more. Many of the reforms that Fox advised in his time are still being advocated by our contemporaries.

Despite those early years of retreat from the world while he was searching for truth, Fox was by nature a socially-minded man. He was aware of the unrighteousness of bad social conditions as he was aware that, "God hath dealt to every man a measure of faith."

As early as 1648, it was "upon" Fox "from the Lord" to go to the Justices and tell them not to oppress the servants in their wages and to consider the conditions of the servants. He saw clearly that a low wage was not the only oppression from which the poor suffered. In his letter to the Long Parliament he severely criticized the men that were Justices, and made very constructive suggestions as to the type of men that should hold such office that justice might be done. He urged that men awaiting trial should be separated from those convicted, and that speedy justice be administered. His opposition to the death penalty for minor offenses, and his activities against the savage penal code of his time, were directly responsible for several prison reforms.

Lacking a formal education, and notwithstanding his conviction on the uselessness of "outward learning" as a qualification for the ministry, in 1668 Fox established a school at Waltham, and ordered that a women's school "be set up to instruct young lasses and maidens in whatsoever things were civil and useful in the creation." Schools were extremely rare in England at that time, and education of women almost unheard of. It may be noted that more than one hundred years later Goldsmith represents the Vicar of Wakefield as commending his wife for her good breeding and her domestic virtues, saying of her, "She could read any English book without much spelling."

Fox in his many years of wandering had met with many people who held "that women have no souls, no more than a goose"; yet in his search of the gospel he found abundant evidence of women sharing in all religious duties. When he began setting up the women's meetings he met with strong oppo-

sition from Nathaniel Coleman and others, but he continuously advised and urged their organization. Some hurried students of Quaker history have thought that these meetings were designed to give the women some share in church government, but a share hardly equal to that of the men. Fox's epistles show that the question was not one of the degree of power, but rather a concern to give them their place and bestir them to take it.

In the seventeenth century it was not the custom to have fixed prices for merchandise, whether in the shop or market. Fox and his followers were pioneers in their practical stand against bargaining under any conditions. This change in the customary business practices of the time caused the Quaker merchants to lose trade, and many of them suffered greatly for a short period. But the people soon realized that the Quakers were honest in their business dealings, so these merchants began to flourish. This increase in business caused some of them to forget their religious duties, and Fox wrote several epistles on business life.

By no stretch of the imagination could one consider Fox an economic theorist. In his writings, when he touches upon economics, his advice is practical rather than theoretical. He laid down comparatively few rules, but if these few rules had been rigorously applied to business as a whole, much would have been done to ameliorate the ills of our present complex economic life. Such application would have meant a different nineteenth century history. The industrial revolution must have come in some other manner than the chaotic violent character which it assumed. Such application would not have meant a stifling of the good that our industrial economy has given us; it would have relieved us of many of the evils; it might easily have meant a society in which there were very few rich men, but it would have been a society of deeper spiritual values, from which the worst tyranny, that of man over man, would have been banished.

No social reformer could improve upon this:—"the poor, the sick, the widows, the fatherless, the prisoners, be tender of, and feel everyone's condition as your own, and let nothing be lacking, and if nothing be lacking, all is well." If we would but view our present situation with this admonition of Fox ever-present in our minds and hearts, how different the lives of millions of people would be! To "feel everyone's condition as your own, and let nothing be lacking"—that is a challenge that by the majority of Christians goes unanswered.

Slavery had once left the Christian world, but in the sev-



enteenth century it arose again and took on greater proportions than ever before. Much is known of the Friends' activities for the abolition of slavery, and it is interesting to note that in 1657, Fox wrote to Friends beyond the sea who had slaves and urged them to train their slaves in the Christian way. In 1671 he wrote again, desiring the slave owners and overseers to deal mildly and kindly with them, and after certain years of servitude to set them free. Fox has been criticized by some because he did not hold the view that slavery was un-Christian. His advice that after certain years they should be set free shows that he felt that the Negroes should be considered as indentured servants. Indentured servitude of whites was a common thing in this period, and Fox's position on this question was radically progressive for his time.

The England of George Fox was torn with strife, both political and religious. In 1648 civil war was raging. Oliver Cromwell, militant preacher and reformer, was leading his Roundheads to battle under the banner of religious reform. George Fox was preaching peace in the highways. Peace to Fox was not a limpid, insipid thing; it was a resultant, an effect of something else.

When Fox was imprisoned at Derby he was offered commutation of sentence if he would accept the post of captain in the Commonwealth army over a troop of soldiers who said they would have none but him. He scorned the offer and told the commissioners from whom the offer came that he "lived in the virtue of that life and power that took away the occasion

of all wars." They pressed their offer upon him, but he was firm in his refusal. For this refusal, Fox was thrown into the dungeon for the duration of his sentence. Men said then as they had said hundreds of years before: "What has been is what shall be." Fox said No!—that war was immoral, that there was a spirit that conquered even war, and he called men and women to "come into the covenant of peace which was before wars and strifes were."

Fox did not advise his followers to defy the natural impulses that made them men, as charged by some critics, but urged them to live with others in a rational existence. It was not a change of human nature that he required—it was the drawing outward of elements in human nature that were then and are now ignored: tolerance, understanding, love.

The times of George Fox are closely parallel with our own. His world was war-weary; political revolution filled the air; many saw with dismay the old order vanish, others expected Utopia. Men were swept hither and yon, first believing in one doctrine, then in another, never finding that which satisfied or gave harmony to inner desires or provided a basis for a new social order. The message which Fox preached to these bewildered men was simple but satisfying: satisfying because it was a genuine, first-hand experience.

Is the message of Fox exhausted, or has he still something to say to our age?

Pendle Hill, Pennsylvania.

# Religion's Message to a Harassed World

BY RABBI EDWARD L. ISRAEL

## III.

*This is the third of a series of three articles on this subject, the first having been by a Protestant, Bishop Francis J. McConnell, and the second by Father Wilfrid Parsons, Editor of the Catholic Journal, "America." Rabbi Israel was from 1927 to 1933 Chairman of the Social Justice Commission of the Central Conference of American Rabbis.*

THE rabbinical interpretation of the ethical mandates regarding contemporary economic life draws its inspiration directly from the social teachings of the Bible and later Jewish religious literature. In the laws of Moses, we find religion specifically identified with the practice of a code of life which makes human rights paramount to any rights of property. The great Hebrew prophets concerned themselves not only with uttering generalizations concerning social justice, but they made these declarations specific in terms of evils of land monopoly, food adulteration and unethical business practices which existed in their days. It is in the spirit of a continuation of this heritage of Judaism that we today feel the necessity of applying our God idea to concrete problems of contemporary economic life.

### WHEN RUGGED INDIVIDUALISM IS INIQUITOUS

If there were no poverty in the world, there would perhaps be no objection to those who get any fun out of it, indulging in a scramble for superfluous wealth. If that is a person's idea of a good time, let him amuse himself in that way and enjoy the extra benefits. It becomes a very different matter, however, when inordinate wealth is found alongside the most abject poverty. We therefore hold that until the fundamental necessities of a decent livelihood are guaranteed every man who desires to toil, the present extraordinary inequalities of wealth must be considered ungodly and immoral.

The talk of rugged individualism is utterly iniquitous. The unlimited and unrestrained exercise of private ownership without regard for social results cannot be tolerated.

No religious philosophy of social justice could ever grant that a purely materialistic interpretation of economic formula will solve our problem. The class struggle which men have created in their scramble for wealth is only another of the evils that economic greed has visited upon us. The sublime ideal of the unity of God must be translated concretely into an economic society where every individual has his inviolable rights above and beyond any investment of wealth.

### WHY JEWS ARE NOT COMMUNISTS

The statements in the foregoing paragraph need perhaps some added emphasis. Under the influence of Fascist propaganda, the fallacy has been spread that the Jew, as a group, is Communistic. This has gone so far in the Fascist propaganda in America that in the list of "Red" Jews published by some of these organizations are contained the names of men who have done nothing more radical in their lives than to support a conservative unemployment insurance bill or old age pensions.

It is perfectly true that there are some Jewish Communists. It is also true that, because some of these Jewish Communists are quite aggressive, the impression gets around, under the influence of anti-Semitic propaganda, that these few individuals typify the entire Jewish group. The majority of Jews are not Communistic for the simple reason that the majority of Jews are followers of the Jewish religion and cannot accept a materialistic, atheistic formula for social salvation. The social ideals espoused by most rabbis today are based on a religious faith that God desired fullness of life for every one of His creatures, and that when any portion of humanity interferes with this fullness of life for other men, condemning



them to live amid privation and starvation, it becomes a matter of religious concern. If the effort to curb man's greed is radical, then all true religion must be called radical.

#### IN THE SPIRIT OF THE OLD HEBREW PROPHETS

The central theme of any religious attitude concerning economic life must be the sacredness of the individual personality. Today we are used to talking of labor in the mass, forgetting that those masses are made up of millions of men and women and, alas, even today, despite the N. R. A., often children, who have the same hopes and aspirations, the same desires and longings as their economic overlords. From a religious point of view, the humble fellow who digs in a ditch with a pick is just as important spiritually as the man in the polished office who issues orders for a corporation capitalized in hundreds of millions of dollars. If this humble fellow in the ditch is forced by the meagerness of his wage to live in a home whose environment is unhealthy, and to deny his children a proper education, and to be menaced by continual worries concerning food and clothing and doctor bills that prevent him from really developing the fullest possibilities of his nature as a man, the modern industrial set-up that is responsible for such conditions must be challenged. We have made the masses of our people slaves to machines. We have made the consideration of their lives as human beings secondary to our concern for the efficiency of the blind instruments of production. Socialized Judaism, speaking in the spirit of the ancient Hebrew prophets, denounces this state of affairs.

#### RIGHTS OF WORKERS MUST BE ASSURED

I have expressed our attitude toward wealth, social organization and the economic structure in general. Out of these beliefs there flow the many concrete opinions that the Jewish point of view holds with reference to problems that unfortunately are still in the realm of controversy and debate. Certainly, no real champion of individual rights could ever question the right of collective bargaining. Yet, even today, when that right is theoretically granted by law, we find those who endeavor to frustrate it because they feel that it will interfere with the accumulation of their own profits. The New Deal, according to the latest tax returns, has almost doubled the number of millionaires over the preceding year. Big business avidly accepts these new opportunities for profit, yet in most instances continues to fight the New Deal's socially just ideas regarding the rights of labor organization. The New Deal has emphasized the value of trade organization for the mutual benefit of employers. These organizations existed even before the New Deal. Without further equivocation, workers must be given, not only in theory but in practice, the same inalienable rights as their employers to organize according to their own plan for their common good, and to bargain collectively with their employers through such honorable means as they may choose.

#### WHY STRIKES MAY BE JUSTIFIABLE

In our present distorted economic life, strikes are unfortunately often the only method by which men at a job can register before the public the existence of unfair labor conditions. I do not question for a moment that there have been strikes which have been morally unjustified. I know, for example, of strikes that have arisen from foolish political controversy between laboring groups quarreling among themselves. The existence of instances of this sort, however, does not warrant the sweeping assertions that we often hear concerning the lack of justification of strikes in general. As a matter of fact, I know that powerful labor organizations often lament most bitterly the necessity for calling a strike.

I cite the recent textile strike as a concrete example of this. Together with a representative of the Federal Council of the Churches of Christ in America, I interviewed the executive

board of the textile workers union just before the recent strike was called. They did not want the strike. They desired that an impartial board should be set up in which representatives of the employers and the union would select a third person, acceptable to both groups, who would decide finally all the issues involved. Those issues concerned themselves primarily with asking a man to take care of more looms than was physically possible, and paying wages that were far below the living standard. I saw some of the pay envelopes. I know how desperately low those wages were. They were far less than the theoretical minimum laid down by the N. R. A. Codes. And let me remind you that this N. R. A. minimum itself does not constitute a real living wage. The owners of the textile mills wrecked every opportunity for the peaceful settlement of that dispute by refusing to have any contact whatsoever with a union that hundreds of thousands of their workers had joined. We of the religious groups want to see an economic society in which strikes will be unnecessary, and in which any dispute will be settled by arbitration. It is not, however, until the basic right of labor organization is recognized that such a condition can be brought into actuality.

#### FURTHER PROBLEMS OF SOCIAL INSURANCE

Years ago, our Jewish rabbinical body recorded itself in favor of unemployment insurance, old age pensions and sickness and disability insurance to protect the worker from poverty in event of accident. Nowadays, even conservative business groups, realizing that their whole economic life is crumbling at their feet, are coming to see the wisdom of social insurance. It is indeed unfortunate that the opinions of socially-minded men and women and the exhortations of religious leaders meant little or nothing to these industrial powers throughout the years, and that we had to experience our present tragic plight before they opened their eyes to the wisdom of social insurance. It might be well for these same industrial powers to consider seriously some of the other aspects of the program of social justice which, today, they brand as radical. It would be far better for them and for society at large to find justice in industrial life without the expense of the starvation and the privation of millions of human beings.

One of the chief points that they might well consider without further delay is the question of hours of labor and days of rest. It is simple mathematical reasoning to understand that if we have, by our inventive genius, developed machines that displace workers from industry, we must lower the hours of labor of those who still remain, in order to assimilate the jobless. I do not know what the final mathematical solution will be. I do not know whether it will be a forty or thirty or even twenty-hour week. It depends, from one angle, on the inventive prowess of man in developing labor-saving machinery, and, from the other angle, on man's inventive prowess in opening up new channels of work to absorb this new leisure time. Regardless of the developments of these factors, it is nevertheless the inalienable right of every man who would work to secure a job. The hours of labor must be scaled down until all the employable are absorbed into industry; and the rate of pay from those jobs, regardless of the number of hours, must be such as to enable a man to rear up a family decently.

#### THE TEST OF ANY ECONOMIC SYSTEM

There are some who assert that we cannot maintain our present profit system of economic life under such a state of affairs. That may be the case. To this, socialized religion has only one answer. Any economic system must be considered in terms of its success in achieving decent living conditions for every man and woman and child. Socialized religion is not blinded by phrases and slogans. The words "capitalism" or "socialism" neither delight nor affright us. We have no desire for the mere sake of creating unrest to agitate against the



present economic society. We demand, however, that it show itself capable of meeting the requirements of basic human needs for all men if it is to continue in its present or in a modified form. If the acid test of the fulfilling of these human needs cannot be met without changing an economic order which rests on "profits," that order must be democratically and progressively moulded without fear or prejudice until we reach a point where these fundamental rights of everyone to a decent life are fully met.

Particularly at this moment, when the despairing masses of man may be led to trade their liberty under Democracy for an illusory mess of Fascist pottage, we mention our insistence on the necessity of safeguarding civil rights. It would be a tragedy were the great American experiment in Democracy to be washed up on the shores of Fascism. Millions of jobless men in America may be tempted by false promises under the spell of some demagogue as they have been tempted in other lands. The experience of the workers in those countries which have espoused Fascism should warn the suffering millions of America. Fascism wherever it exists, has failed to improve the lot of those who toil. According to every set of statistics, it has made their economic life even worse than before. In both Italy and Germany, under Fascism, living costs have increased while wages have decreased. But, worst of all, it has

taken away from the masses their fundamental right as human beings in the realm of labor organization and even of religion.

#### NO WORLD PEACE WITHOUT SOCIAL JUSTICE

Economic nationalism and bitter rivalry among nations are the natural outgrowth of the present chaotic state of affairs. There can be no real world peace until there is real social justice. At the same time, no war can ever settle the problem of any people today. We therefore support the earnest efforts of those who oppose war for any reason whatsoever. We condemn the militarization of our schools and colleges. We point to the long record of history where nations who imagined that they could preserve themselves by grand military power have crumbled in the dust, and we insist that on the basis of social righteousness alone can any nation hold its place in civilization.

These social ideals, inspired by the traditions of Judaism applied to the modern sphere, are in remarkable harmony with the ideals of Catholic and Protestant groups. As a matter of fact, there is no area of human relationship which brings men more to a realization of the unity of religious thought than the field of social endeavor. The moral implications of jobless men, exploited workers, under-privileged families, find groups with differing theological bases working hand in hand in the name of religious ethics.

## A Quaker Saint of Mexico

BY DOUGLAS L. PARKER

"I consider it a privilege and special blessing from God to have been accompanied, for almost twelve years of my journey through life, by Fortunato Castillo who was always a faithful companion, kind, patient, noble." Thus writes our friend, Mrs. Gabriela F. Castillo, telling us much of the illness and death of her husband, Fortunato Castillo, last November at Ciudad Victoria, Mexico.

His passing was a loss to the Society of Friends in America, especially to that section of it within the limits of Mexico Yearly Meeting, for Mexico Yearly Meeting is a real part of American Quakerism. Describe on the map a circle just large enough to embrace all the Yearly Meetings in this country, and you will find that both the Canada and Mexico Meetings will be included.

Far more important however than the accident of location is the spiritual kinship, for Quakerism is not a temporal domain but a way of life, an approach to the Eternal Spirit. Disturbed by the headlines proclaiming social and religious strife in Mexico, some perhaps wonder if Friendly seed planted there may not have been largely planted in vain. Those who have had close contact with Friends in Mexico know only too well how the seed planted by Samuel Purdie, and cultivated by the many who followed, has been quietly bearing fruit.

One of the flowerings of early Amer-

ican Quakerism was John Woolman, whose sweet spirit, preserved in his writings, still inspires and moves our group. Such a spirit also flowered in Mexico. Small of stature, gentle but persistent, a student and poet, lover of children and of flowers, humble and generous to what seemed at times an impractical extreme, Fortunato Castillo resembled John Woolman more than he did any other of our Quaker saints.

He and his sister, Maria L. Castillo, who has served so capably for nearly twenty years as head of our Colegio "Benito Juarez," at Matehuala, received their early schooling there under the tutelage and influence of Sarah Lindley. After completing the work offered at Matehuala, Fortunato supplemented his training by attending the Methodist School for Boys at Pueblo, and a school for Mexican youth at Albuquerque, New Mexico. His graduate training for the pastorate was received at the Union Evangelical Seminary in Mexico City, in the support of which Friends have been cooperating since its establishment.

While studying there he formed the acquaintance of Miss Gabriela Franco, a secretary in the headquarters of the Methodist Mission. This friendship culminated in a happy marriage a year or two after he had returned to Matehuala to serve the meeting as pastor. Two boys, Francisco and Fortunato, have blessed this union.

It was about eight years ago that he moved with his family to Ciudad Victoria where he had been called to serve as pastor. There he also assisted in the school, then known as Instituto Penn and later as Colegio Nancy L. Lee, handling chiefly the department of Spanish Literature, a subject in which he was an authority and artist in his own right. One of his lasting services to Spanish-speaking youth was his fine translation of Rufus Jones' "St. Paul the Hero."

It would be no exaggeration to say that he was to Mexico Yearly Meeting what Allen Jay was to Indiana, or James and Hollingsworth Wood have been to New York. More than anyone else, he was the real founder, or perhaps it would be better to say "establisher" of Mexico Yearly Meeting as a formal organization, through his years of devoted and painstaking service as Recording Clerk. In this Yearly Meeting it has been the custom to change the Presiding Clerk each year, so his was the real guiding hand in the planning of the sessions and the conduct of the business. He was also for years the editor and publisher of the Meeting's bulletins and periodicals, a task he loved. This is all aside from the inestimable value of the religious and spiritual services that he rendered through his preaching and writing.

At various times Fortunato Castillo has held posts of responsibility in the interdenominational work and organiza-



tions in Mexico. For some years he was a member of the editorial staff of the *Mundo Cristiano*, the official organ of Mexican Protestantism. His last important service in this field before illness stopped his activities was in 1931-1932, when he served a term as President of the National Convention of Protestant Churches and Sunday Schools. As evidence of the calibre of his personality, may be noted the fact that among his intimate friends were G. Baez Camargo, present leader of the united Protestant work, and Bishop Juan Pascoe, the first to hold that office in the new united Methodist Conference in Mexico.

Moreover, he did not lack contact with our wider American field. Mexico Yearly Meeting sent him as fraternal delegate to the Five Years Meeting in 1927, after which he visited a number of local meetings in New York. He was at that time President of the National Christian Endeavor Union of Mexico, and always recalled with joy a visit in New York City with Daniel Poling, who at that time held the same office in this country.

His health broke while presiding over the National Convention of Protestant Churches in 1932, and from that time he was increasingly confined to his bed, suffering from arteriosclerosis. In spite of doctors' advice, his love for his work tempted him to overdo whenever he felt at all able to be up. Three of his friends, Gonzalo Baez Camargo, previously mentioned, Mr. Huegel of the Disciples Mission in San Luis Potosi, and Dr. Hauser, President of the Union Seminary, were guests of the Castillos at Yearly Meeting time last August. The joy and excitement of this reunion caused him to again overlook his weakness, and in addition to attending several of the sessions he went with Mr. Huegel to assist in a meeting with the prisoners in the state penitentiary. This Christian service, so characteristic of Fortunato Castillo, was his last in public. His illness, aggravated by the exertion, took renewed possession and the end came within three months, on the twenty-sixth day of November.

Was his life in vain? Has our mission work been worth while? Is religion being crushed out of Mexico? The following sentence from Gabriela's letter may help to suggest the answer: "The State Normal School suspended its classes on the day of his burial, and many, not only of the churches but from outside them, accompanied him to his final resting place. They brought many, many flowers." Again, speaking of his passing, she said, "During the last three days he was very weak. Nevertheless Mr. Valverde (the pastor) who had come to see him a few hours before he passed away could pray with him, and he was able to repeat at the end, 'Amen—Amen—we are with

Christ.' These were almost his last words for afterwards he seemed to sleep—and to sleep. And he left this life quietly, sweetly, serenely, just as he had lived."

Wilmington, Ohio.

## A NEW GOSPEL REPORTED FOUND IN EGYPT

One of our watchful English subscribers, Frederick B. Sainty, has sent us pages from a recent issue of the *London Times*, in which is played up an important discovery in the field of New Testament origins. It involves no less than the finding of a fragment from what appears to be a new Gospel; not only that but one earlier than the four Gospels of the Bible. It is, in fact, rather clearly shown to be the earliest bit of Christian writing at present known to be extant.

Among a collection of Greek papyrus from Egypt, acquired last summer by the British Museum, were some fragments written in a literary hand which appeared to date from a period not later than the middle of the Second Century, A. D. "Hitherto," writes Mr. H. Idris Bell, Keeper of the Manuscripts in the British Museum, "our oldest manuscripts of the New Testament, take us no farther back than the early third. A cursory examination showed that, though the new fragments certainly came from a Gospel, they formed no part of any of the canonical four; and subsequent research has served but to enhance their importance and confirm the early date originally assigned to them."

Introductory to his Gospel account, Luke says "Forasmuch as many have taken in hand to set forth," etc. As Mr. Bell points out, the Church recognizes four Gospels, including St. Luke's own, and Luke cannot have known any of the other three except Mark's. Who then were the "many" who had told of the life of Jesus before him? Scholars have assumed the existence of lost books which were sources of the four canonical Gospels, and it now appears that this fragment is one of them.

Consisting of two imperfect leaves and a small scrap of papyrus, the fragment offers some difficulties in translation, and leaves some tantalizing uncertainties; especially so when an incident is recorded not found in the other Gospels, in which Jesus asks a "strange question" which astonishes his hearers. For the most part the passages parallel the New Testament Gospels, but with some variation of detail.

A particularly close connection between this fragment and the Gospel of St. John is evident. Mr. Bell is inclined to believe either that John used materials derived from the new Gospel to

build up his highly individual presentation of Christ's teaching, or that John and our anonymous author both drew upon a common source. In either case, he says, "the new papyrus brings us at last into touch, either immediately or at one remove, with a source used by St. John in the compilation of his Gospel."

This important discovery will be the subject of a forthcoming volume to be published by the British Museum.

## GUILFORD COLLEGE ON THE FRIENDLY ROAD

BY PHILIP W. FURNAS

Only with the latest bulletin of the College, has the full extent of the centennial program of Guilford College been revealed. During the three-year period between January 13, 1934, when she celebrated the centennial of the granting of her charter, and August 1, 1937, when she will celebrate the centennial of the actual founding of the institution, Guilford is carrying forward a program of general expansion which includes faculty, teaching equipment, curriculum, building, and endowment.

Led by Joseph D. Cox, Chairman of the Centennial Committee of the Board of Trustees, Dr. Clyde A. Milner, President, and Clarence E. Tobias, recently appointed Secretary of the College, the program is now launched. "One Great Century Challenges Another," the slogan of the new deal which the administration is creating, is the title of the bulletin just published. "A hundred years ago North Carolina Quakers, quickened by faith and conviction, determined to build a school. That school has endured, and now we determine that its second century shall be worthy of its first." So runs the introduction to a detailed statement of the past achievements, the present status, and the future ideals of the College.

The oldest coeducational institution in the South, the mother of leaders in Southern education like Nereus Mendenhall, J. Franklin Davis, L. L. Hobbs, and Dr. Raymond Binford, a pioneer in intercollegiate athletics, the servant of Quakerism in the South, Guilford is undertaking now the organization of her alumni, the further improvement of her already modernized curriculum, the rearrangement, by a unified plan, of her whole campus and equipment of buildings, and the ultimate increase of her endowment to a point which will provide for a yearly budget of \$131,000, that is to approximately two million dollars. On this foundation is to be erected a superstructure of a more creative, a better college of three hundred students admitted by strict selection, and a faculty of approximately thirty well-prepared instructors and professors.



## EVERY GIFT BECOMES A SPIRITUAL GIFT

BY ELIZA ARMSTRONG COX

"He gave gifts unto men." This includes all our powers of body, mind and spirit. In other words, they are the talents put in our possession to be used in the promotion of the kingdom of God, for we are workers together with him to this end.

It is worth while to note the great variety of gifts, and each one is in demand in God's great workshop. No one of them is of inferior value. By the proper use of them humanity may be lifted to its highest usefulness, its largest development and its finest civilization. God needs the use of every power we possess and we will use these to their limit if we would pray effectively, "Thy Kingdom come. Thy will be done on earth."

We mention the names of a few gifts, or talents, bestowed upon men, and their indispensable value will be readily noted: the explorer; the inventor; the mathematician; the chemist; the mechanic; the scientist; the musician; the writer; the preacher; the teacher; and a whole long list of others, and varieties of all these. They are interdependent; not one can say to any other one, "I have no need of thee."

There is another, the one who is specially gifted in making money. We refer to him as a capitalist, and he is much considered in these days. The Bible says, "It is God who giveth power to get wealth," hence it is a divine gift. The whole subject of money, its getting, its use and abuse, is treated fully in the Bible and merits careful study. The gift is not to be condemned. It is not wrong in itself. Any gift may be perverted and is wrongfully used by very many with most unhappy results.

At least three different capitalists are referred to in the New Testament who come under terrible condemnation because they abused and misused a most valuable gift of God. One of these was the rich young ruler; another was the man who, rather than share his abundance with others, decided to build larger store-houses and keep it all for himself; another delighted in fine clothes and every luxury for his table. Not one of these had any care for humanity, or knew the worth of a human soul, or the meaning of the word "love"; or of their limitless opportunity of doing good to all men; they knew nothing of the thrill or of the expansiveness of a holy and unselfish thought, and of the joy of sacrificial service. In the eyes of God such men are "fools"; the kind he can't use, so he gets on without them and each goes where he belongs. The use they have made of a choice gift is no better than murder and highway robbery. Will a man rob God?

Yes, if he uses his talent for wholly selfish purposes.

Christ taught with great clearness the principle that should direct all these highly favored ones: "Lay not up for yourselves," etc. To get the treasure is a holy obligation for all so endowed, but to share it continually for the good of fellow beings is the glory of its use.

Give of the results of your gift or talent, whatever that may be, and you become a flowing fountain of good. He makes an illustrious example of the poor widow. There have been, all along the track of history, those possessing the gift of accumulation who have held it and used it as their God-given opportunity, to serve him in a fine fellowship by serving humanity. These have made, and do make it now possible to bring all other gifts or talents into large and effective usefulness. God makes no mistake in dispensing gifts among men and has in this way set before all of us an open door for beautiful and valuable service. Thus every gift becomes a spiritual gift, and the holder is not honored above any other possessor of a talent. It is his faithfulness in the use of it for the Master's sake that wins commendation. So we will work together in harmony with each other and with God.

"They help every one his neighbor and every one saith to his brother, Be of good courage. So the carpenter encourageth the goldsmith, and he that smiteth the anvil, saying of the soldering, It is good." Notice the contrasts in these gifts or talents, and yet each can be sympathetic and helpful to every other one, and thus become a sharer in the achievement of each, and in the finished work.

We are workers *together*; and together with God, if we accept our gift or talent, which is our opportunity, and use it for the interests of his Kingdom.

In the yoke with him! What a partnership!

Whittier, California.

## HOMEcoming AND ROLL CALL AT DETROIT

On Sunday, March 17, the First Friends Church of Detroit, Michigan, will observe Roll Call Day and a Homecoming for all who find it possible to be present. Meeting for worship will be at eleven o'clock, Bible School at ten. (For location and directions, see Directory on back page of this issue.)

Those unable to be present are encouraged to send messages to be read. Address Mrs. Bruce H. Douglas, 19425 Argyle Crescent, Detroit. J. Edgar Williams is the pastor.

The months of December, January and February have seen a high average in attendance at the Sunday School and morning meeting.

## WE COME SO NEAR YET WE MISS THE MARK

BY ELIZABETH ALLEN ROBERTS

A friend was describing a lovely spot in the woods, dear to her heart, and known to but few. Before we parted, a plan was made to go there that very day. A perfect blue sky, and enough wind to produce that indescribable southing in the pines, were all that we could ask. By way of a little used path, we wandered slowly along, admiring each thing of beauty that met our eyes. Suddenly, a strange, almost human cry was heard, and there, crawling close to the ground was a hen pheasant. She was trying to lead us away from her nest by soliciting our interest and sympathy in her. Her efforts were in vain, for very soon her brood of about a dozen tiny chicks fluttered and flew from a place close to where we were standing. It was a charming sight and gave us pleasure, in spite of the needless fright which the mother had suffered!

A little farther on, we came upon a large azalea of an exquisite shade of pink, which shone forth against a perfect background of pines! And all that beauty had come up out of a swamp! An especially fine hemlock, near by, showed no signs of the hard winter, but was covered with lush, green tips of life and beauty. And at the foot of that tree was such a wealth of ferns in their fresh new dress, as would delight the eye of any nature lover. Warblers were constantly and fearlessly singing for us. We stopped to rest on a bed of fragrant brown pine needles, enjoyed the sky and clouds through the branches, and listened to the wind in the tree tops.

Finally we found just one cypripedium. Standing all alone, in its pretty pink garb, it was a challenge to many other plants of the same genus, which showed "nothing thereon but leaves only."

Many times before had I been very, very close to that lovely spot, but had never turned in to enjoy it. How often is this the case in our spiritual lives! We come so near to a blessing that simply awaits our appropriation, and we just miss the mark!

It often seems as though we need a friend to lead us to a point of decision. Perhaps we forget that Jesus Christ offers to do this for us, either directly, or through some human agency. And we ourselves may be called to be friends to others, and to show them the glories of our spiritual world.

Moorestown, New Jersey.

Men are to be estimated not by their wealth, nor by their social standing, nor by their fluency of speech, but by the transformation of their nature and the reception of power.—RUFUS M. JONES.



"Of cabbages and kings—

## And a Number of Things"

Features for family firesides

### OLD RHYME IN PLAIN LANGUAGE

Most of us grew up in acquaintance with, "Thirty days hath September, April, June, and November," etc. But how did the old-time Friends say it? Curiously enough, it has remained for a United Presbyterian, Dr. J. M. Rife, of the Earlham Faculty, to tell us.

Dr. Rife sometimes goes to Fairhaven, Ohio, several miles southeast of Richmond, to preach in the United Presbyterian Church there. Although there is now no Friends Meeting in that community, he came into touch with a few Friends in Fairhaven, or perhaps we should say descendants of Friends. From this connection he found two manuscripts giving the Friendly version of the old ditty. There were slight variations, but in main they agreed as follows:

"Fourth, Eleventh, Ninth, and Sixth,  
Each has thirty days affixed.  
All the rest have thirty-one,  
Except February alone,  
Which has twenty-eight, and fine,  
Until leap-year gives it twenty-nine."

In commenting, Dr. Rife says one is tempted to suggest that the fourth line is a corruption, and that, "Except the Second Month alone" would be both better poetry and better Quakerism. However, perhaps it is truer in fact and to history as it stands: it suggests the general tendency to "corruption" on the part of Western Friends in a proneness to fall away from ancient Friendly habit and custom!

### IS IT A COMPLIMENT?

A letter has come to THE AMERICAN FRIEND addressed to the "Thinking Department Editor." Inasmuch as some periodicals which we peruse, referring to the secular press of course, seem devoid of such a department, we are inclined to feel complimented.

On second sober thought, could it be possible that the writer took this naive way of suggesting the need of a thinking department? The thought is rather disquieting, and particularly so as we fear some of our readers may adhere to this disconcerting interpretation.

Editors of religious periodicals have certainly had plenty of food for thought within these depression years, but unfortunately, the very stress put upon them by reduced help and increasing cares of management, have limited the time and study which harassed editors can give to their thinking departments. In reply to a Friend who asked this

editor if he had read a certain worth while book, he replied in the negative, adding: "You have me all wrong—I am a writer, not a reader!" There was some sadness of truth in our facetious reply. However, we still try to find some time for reading—and thinking—as well as for writing.

### SAYING NO WITH FLOWERS

One of the difficult and diplomatic problems of an editor is that of the rejection slip. For the popular magazine it is merely a matter of a small printed statement which says little more than, "respectfully declined." But for the denominational paper there can be no formal rejection slip—it is too much of an intimate, family matter. For various reasons, many manuscripts sent in are hardly available (a good word with large coverage) for publication. How to explain the situation in returning the rejected poem or article, and do it in a frank, fair, and sympathetic way that will not hurt the feelings of the author—well, that requires resourcefulness and tact.

Both these qualities were bountifully displayed by a Chinese editor who wrote the following to accompany a rejected manuscript:

"Illustrious brother of the sun and moon:  
Behold thy servant prostrate before thy feet. Thy honored manuscript has deigned to cast the light of its august countenance upon me. With raptures I have perused it. By the bones of my ancestors, never have I encountered such wit, such pathos, such lofty thought. With fear and trembling I return the writing. Were I to publish the treasure you sent me, the Emperor would order that it be made the standard, and that no more be published except such as equaled it. Knowing literature as I do, and that it would be impossible in ten thousand years to equal what you have done, I send your writing back.

Your servant's servant,  
THE EDITOR."

### BIRDS OF A FEATHER?

A young Friend sends us this clipping taken from a recent issue of a daily newspaper:

COLUMBIA, Mo. — (U.P.) — A recent church survey showed twenty-five religious faiths represented at the University of Missouri. Included were Mohammedan, Yoga, Quaker, Ethical Society, Greek Orthodox and Moravian.

As to classification of Quakers, we have read of two amusingly diverse appraisals which have been made in Russia. A Dictionary of Foreign Words issued at Leningrad in 1926, asserts:

"Quakers: Members of a religio-political sect in England and America. Reject the priesthood, military service, and oaths, and lead a highly virtuous life." But a Pocket Dictionary published at Sverdlovsk, also in 1926, declares: "Quakers: Religious sect in America and England. Reject sacraments and military service, and have no priests. Distinguished by a peculiar hypocrisy."

### HOW RUFUS KING PROPOSED

Anna M. Barker, Advance, Indiana, writes that at a prayer meeting at Danville, Indiana, in 1891, she heard Rufus King of North Carolina—Rufus King of infinite variety fame—tell how he proposed to his future wife. They were out buggy riding behind two horses, and as they rattled down a hill he turned and asked, "How would thee like to trot in double harness?"

### LEST THEY BUST THEIR BILERS!

De Witt Talmage, the noted pulpit orator, related the following story. He said at a certain meeting where things were upon a high pressure a brother arose and said: "I am on the old Gospel Ship. We are going at the rate of twenty-four knots an hour, the weather is fine, the company delightful and we shall soon land in the haven." Another said he was in a first-class car, having a through trip on the train speeding towards the celestial city on a clear track, singing glory. Then a rather aged sister arose and said: "I don't understand the brethren. I have been on the narrow way for forty years, but I have been compelled to come all the way on foot. I fear if the brethren who are going at such great speed are not careful they may bust their bilers."

This reminds us of a Quaker counterpart story told by President David M. Edwards. At a certain meeting down East some years ago when there was a transition in some of the Friends Meetings from those held on the basis of silence to those where singing, numerous testimonies, and prayers, and occasionally shouting, were indulged in, a meeting was held at which the following incident took place. A group of those who had become addicted to the noisy method of worship, began their routine of speaking and singing, calling "Amen" and "Hallelujah," etc. After this had gone on for a while, a woman Friend of advanced years, who was sitting on the last bench, arose and with her staff thumping upon the platform, walked to the front, and speaking in a very distinct and vigorous voice said: "I would suggest to the Friends that they call louder. Perhaps their God is asleep or has gone on a journey." It is rather needless to say that there were a few moments of silent worship following this suggestion.





## BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana



### THE POWER OF NON-VIOLENCE

BY RICHARD B. GREGG

*J. B. Lippincott Company, pp. 359, \$2.50*

"Although it is not a panacea, non-violent resistance is an effective social instrument whereby we may remold the world." This is the striking yet thoughtful statement of Richard B. Gregg, author of this stimulating and impressive recent book. He proceeds to assert: Non-violence is "an attempt to place all relations between individual citizens, between citizens and States, and between States, on the cleanest, finest, most co-operative, most unifying and permanent basis possible. It is creative and conservative of the finest values in human and community relationship." He firmly believes that persuasion of this sort is more powerful, more permanently advantageous, and more efficient as a method of solving a conflict situation than is physical coercion or reciprocal violence.

Here is a volume which is widely heralded as "the most important book on its subject," and "one of the classic elucidations of the theory and practice of the doctrine of non-violent resistance." It almost defies adequate review; it must be read to be fully appreciated—read and pondered and carefully considered. It deals with the subject of pacifism in regard to individuals and organized groups of people. It is a fresh treatment given in a vigorous, clear, forceful, and yet simple style. It tests the idea of non-violence with the recent findings of psychology, military and political strategy, political theory, economics, physiology, biology, ethics, penology, and education. Because the subject is controversial, the main sources and authorities are given in notes at the end of the book.

In his introduction to the book, Rufus M. Jones says: "It is a fine blend of what is and of what ought to be. We are not invited to watch mental 'projections' shot up like rockets. We are rather called upon to follow a careful dialectic process which shows an effective method of life demonstrating itself, proving its genuine worth and verifying itself in practice."

Richard B. Gregg has a background of law, of travel, and of work in labor and industrial relations. He has become a great admirer of Mohandas Gandhi, to whom the book is dedicated, and spent four years in India, seven months of which were in Gandhi's ashram. Their

personal friendship began in 1925, and Gregg in part endeavors to restate and to interpret the ideas and methods of Gandhi, whom he considers more like Christ than probably any other person in the world today.

Many questions such as these are asked: Is non-violent resistance applicable in the West, or not? To what extent is it practical, and why? Is it intellectually and morally respectable, or not? In giving his carefully considered and appealing answer, Gregg presents examples to demonstrate that the record of non-violence shows "successful use by illiterate peasants and city-bred intellectuals, by saints and the ordinary run of mankind; rich men and poor, property owners and homeless vagabonds, by meat eaters and vegetarians, Europeans, Americans, Negroes, Chinese, Japanese, and Indians, by the religiously minded and those not so accounted. It has been used successfully in political, economic, and social conflicts. It has been used by individuals and by groups, both large and small." He illustrates how the non-violent method may and does actually work in group or mass use, and deals with industrial strikes, class struggle, international relations, etc.

"True non-violent resisters," Gregg states, "are not talkers or theorists. They are men of action, practical politicians, leaders of great causes, defenders of the oppressed, with both feet on the ground and heads in the air where they are meant to be, solid realists." They make use of the important virtues of the violent fighter, such as, enterprise, courage, strenuous action, endurance, sincerity, devotion, a sense of unity with one's own kind, order, training, and discipline.

"Violence," says the author, "has been tried for thousands of years. Why not experiment with something new and scientific? Why not try non-violence in the search for social truth?" As a tentative working formula for discussion, he gives the following definition: "Violence is any act, motive, thought, active feeling, or outwardly directed attitude which is divisive in nature or result in respect to emotions or inner attitude; that is to say, inconsistent with spiritual unity. This would include intellectual and moral violence as well as physical. It would include, for example, pride, scorn, contempt, anger, impatience, grumbling, spite, indignation, as well as killing, wounding, frightening, exploit-

ing, deceiving, poisoning, tempting to evil, flattering, deliberate weakening of character and similar wrong."

Before groups can successfully use non-violent resistance—the alternative method to violence and the "effective substitute for war"—Gregg asserts that individuals must understand and become disciplined and practiced in the non-violent method. One important part of preparation he points out is constant striving for truth, and he urges other steps such as the frequent doing of acts which express or imply social equality as well as kindness and love. He reminds his readers that it takes four years to make a good soldier and that, as one reviewer has said, the requirements of the "army" of non-violence—the "would-be knights of the new social chivalry"—are no less exacting. Gregg stresses the fact that there must be no disparity between the noble and desirable end and the means employed to reach that end. According to him, any real peace movement must begin within the individual. He gives an incidental but frank criticism of the present-day peace organization and methods.

In conclusion, the author says: "There is a necessity for more interesting, more positive, more heroic, and more beautiful concepts of peace and social truth. They must be the work of many minds and hearts. . . . There are great areas of thought and action which still remain to be explored in the practice of non-violent resistance. It will require sensitive apprehension, keen and profound thought, courage, endurance, indomitable will and resolution, and much patience, wisdom, and love to test and prove these ways into the future. We cannot be dogmatic. But we must have faith enough to act. It is pioneering. We hope to win bright and happy regions for our children and perhaps even for ourselves. . . . Men have become so disillusioned by ages of violence and war that few now really believe that the kingdom of God can actually be created here on earth. But I believe that this ideal can be realized. This book is an attempt to describe the practical instrument by which we can make great progress towards that goal."

HELEN F. HARPER.

Richmond, Indiana.

### ALCOHOL—A REMOVER

Alcohol will remove grass stains from summer clothes. It will also remove summer clothes, also spring and winter clothes, not only from the man who drinks it, but also from his wife and children. It will also remove household furniture from the house and eatables from the pantry; the smile from the face of his wife, and the happiness from the home. As a remover alcohol has few equals.



## OUR FRIENDLY FORUM

What readers are thinking  
on topics of timely interest.

### MORTALITY FROM GAS WARFARE

Editor, THE AMERICAN FRIEND:

The propagandists for chemical warfare have been telling us for a number of years that this method is less inhumane than high explosive warfare. As evidence, they state that during the last years of the Great War only about three per cent of the gas casualties died and that all but a few of the ninety-seven per cent made complete recoveries. It is interesting, therefore, to find an advocate of chemical warfare who, on the contrary, bases his argument on the very destructive effect of gas. Perhaps sufficient time may be supposed to have elapsed since the introduction of this arm so that the public may be trusted to look at its military efficacy without being disturbed by a feeling of revulsive horror.

The December 22, 1934, number of the English scientific journal, *Nature*, contains a book review that throws some light on the question. The book is "Gas!": the Story of the Special Brigade," by Major-General C. H. Foulkes (British), and the reviewer is one Arthur Marshall. The book is said to be the best one that has been published on gas warfare.

Several pertinent statements are included in the review. The mortality from gas warfare varies greatly depending upon the manner in which it is prosecuted. It was twenty-four per cent of the casualties during cloud attacks by the Germans in 1916, even though the British troops were provided with gas masks. It fell to six per cent when they changed to the use of shells, and further to 2.5 per cent when they introduced mustard gas, although in the latter case the total casualties were much greater than previously. General Foulkes advocates gas because he says that if it is properly applied it causes more casualties than any other arm, and the deaths amount to twenty to forty per cent of the casualties.

And so it appears that gas warfare is not inherently less inhumane than any other. Its destructiveness varies depending on certain limitations of method and strategy. It was expedient to change from the cloud method to the less effective gas shells, not for humane reasons, but because of serious difficulties in manipulating the cloud attack. During the last years of the war, the trend was decidedly toward making the shells as

effective as the clouds. We may be assured that, in the event of another great war, the objective will be to obtain the greatest possible military advantage regardless of the method.

It would be well for those who are interested in peace not to allow themselves to be distracted from the main issues, the inhumanity of war and the faulty structure of a society that demands war, by arguments concerning the method by which it is carried on.

ERNEST A. WILDMAN.

Richmond, Indiana.

### FRIENDS AND FEDERAL TAXES

Editor, THE AMERICAN FRIEND:

In your issue of January 24, 1935, there is an article entitled, "A Revolutionary Quakerism." I agree in the main with the sentiments there expressed but question the clause, "Why are there no Friends refusing to pay Federal taxes," because a large per cent of these taxes go for war purposes. I find in Matthew 22:21, Christ said, "Render unto Caesar," etc.; also in Matthew 17:27, he worked a miracle to pay tribute. In both cases the money would be used for military purposes, and Christ knew this.

As I understand it, taxes are an honest debt we owe to the Government for the protection of ourselves and our property. If the Government is run in a way that my conscience could not sanction, I have a right to protest vigorously, but if I am an honest man I will not accept the protection provided and refuse to pay taxes when it is in my power to do so. A word to the wise is sufficient.

DAVID BARTON.

South Glens Falls, N. Y.

### JOYOUS LABORS WITH THE OSAGES

Editor, THE AMERICAN FRIEND:

We want to give a report of our joyous labors with the Osage Indians at Hominy, Oklahoma. In answer to a call from Arthur and Nettie Hadley, we arrived at Hominy on January 31, to find a large group of Indian friends waiting to welcome us at a church supper. It was a strange but beautiful sight. The Hadleys met us and gave us an introduction to each one present, and then we were welcomed by the oldest Osage there, Mrs. Frank Kayon. All were very gracious in their hospitality, and it was a very happy meeting.

We found a very beautiful church with ample and nicely - arranged Sunday School room, built under the direction

of Arthur and Nettie Hadley, with a goodly share of the expense paid by the Indians themselves. The meetings each evening were full of power and interest, and made one feel that mission work does surely pay. I can see again those faces and hear those pleading words, "Mr. Hunting, you tell us so we can understand about God." May the prayers and interest of Friends follow these people and their pastors, the Hadleys. This is truly a Macedonian call.

It was good to visit in the homes of the Indians, note their confidence in their pastors and their deep interest in the things of God, and enjoy their hospitality. There were more than fifty at Sunday School, and Arthur Hadley's adult class, which we attended, was so full of interest, and time went so quickly that Fred Lookout said, "I wish we had another hour." Likewise, every meeting was full of interest. On the last Sunday evening, twelve came forward—a very beautiful sight. A great work is being done by the Hadleys together with the Osage believers for the Indians at Hominy. May we all be inspired to carry the Gospel to the uttermost parts of the earth.

GUY AND SADIE HUNTING.

Salem, Iowa.

### DRYS MUST GET TOGETHER

Editor, THE AMERICAN FRIEND:

The cause of prohibition has no other proper field of operation except in politics, the sphere of government. Prohibition, to be really effective, requires that every department of the government—legislative, executive, and judicial—shall be unalterably opposed to the beverage liquor traffic and determined to enforce prohibition, and therefore it naturally becomes a distinctly partisan question. Consequently, it is absolutely necessary that all drys get together in one great national party with prohibition its rallying cry and distinctive party issue.

A prominent brewer at a national Brewer's Convention said, "Our only hope is to keep the two old parties alive, divide the spoils of office between them, and prevent the hopeless defeat of either."

Have the drys the conviction, the independence, and the stamina, to forsake the old parties and get together at the ballot box in a party of their own, with not a wet in it? When the old Whig Party could not or would not take the right side, and the Democratic Party took the wrong side on the slavery question, then we made an Anti-Slavery Party to antagonize the great moral and political evil of that period. So likewise we of this period must do, if the legalized drink traffic of America is to be abolished.

S. ELIZABETH JORDAN.

Lynn, Indiana.



## AN ENJOYABLE DAY AT CINCINNATI

### Quaker Homecoming with Session of Quarterly Meeting Brings Large Attendance

Sunday, February 24, was Homecoming and Quarterly Meeting Day at Cincinnati. And what a day! Perfect weather with brilliant sunshine blessed the occasion and emphasized the invitation which had been widely extended to Friends and near-Friends to come to meeting. They came—how they did come! Before the meeting hour arrived, the meetinghouse at Eden Avenue and Donahue Street was well filled to ordinary capacity, after which the ushers were kept busy placing benches and chairs in every available space.

Not only were the local members present. Since it was Quarterly Meeting, there was a good attendance from Green Plain Meeting at Selma, Ohio. Further than that, however, and more especially, the invitation had gone out to those in the city and surrounding points who have or have had Friendly connections, to come and renew those associations. Many such, now affiliated with other denominations, responded to the invitation and seemed thoroughly to appreciate this renewal of fellowship. The Editor and his wife deeply enjoyed the opportunity of mingling with all these Friends and friends of the Friends and of participating in the homecoming spirit.

From the writer's vantage point on the platform, he surveyed the scene with appreciative interest. First, the setting offered by the comparatively new meetinghouse was conducive to the true inwardness of such an occasion. Architectural beauty, simplicity, and substantiality combine to make material surroundings harmonize with spiritual ideals. The folk assembling were friendly in appearance and receptive in attitude. And then, just before the meeting began, to give the final touch of appropriateness to the Friendly homecoming occasion, there entered a dear elderly woman Friend, wearing the plain bonnet and dress of former days — Grandmother Stokes, ninety years old, we learned afterwards, of Blue Ashe, Ohio.

Leslie D. Shaffer, minister of the Cincinnati Meeting, the gracious host for the day, expressed a cordial welcome to the visitors, finely interpreting the spirit of the day. Following a fitting Bible reading and appropriate music, and after a living period of silence, the writer gave the morning message on the general theme of the call of the hour to the Society of Friends. We never realized more thoroughly the part which an inspiring audience has in stimulating a

speaker to give the very best that is in him.

In the basement of the meetinghouse, a very substantial lunch was served at the noon hour. The large attendance must have taxed the resources and ingenuity of the local meeting Friends, but if so they met the test unwaveringly and with complete success.

While Friends were engaged in the refreshment and social hour downstairs, the present-day pulpit platform was transformed into an arrangement of facing benches, and shortly after Friends had reassembled themselves, these benches were occupied by Friends of the long ago. It was an impressive scene presented by those Quaker-garbed figures, men and women Friends, and a few children, as they sat quietly in meditation. It was in no sense an entertainment. The entire meeting seemed at once to come to a sense of the Unseen Presence, whom they worshipped in spirit and in truth. After a while, a woman Friend arose and quoted from Whittier's well-known lines on the Quaker meeting. There was the accustomed handshake, and the meeting on the basis of silence was concluded.

With the bonneted and hatted Friends retaining their places on the facing benches as a highly fitting background, Chalmers Hadley, head of the Cincinnati Public Library, gave an excellent sketch of the history of Friends. It was informally given, happily, thus expressing more effectively the speaker's friendly personality as he told so clearly of the early experiences of Friends and of the distinctive principles which lay behind and beneath those experiences.

This ended the special homecoming program, when Eastern Quarterly Meeting went into regular business session, with Herbert A. Lowes at the desk as Presiding Clerk. The Quarterly Meeting comprises two Monthly Meetings, Cincinnati and Green Plain, which chose to remain with the parent Yearly Meeting when Wilmington Yearly Meeting, in southwestern Ohio, was set off by Indiana Yearly Meeting in 1892. At the conclusion of the routine business, the writer was asked to speak of the plans for the sessions of the Five Years Meeting to be held next October, and also to report developments looking toward the holding of a World Conference of Friends in this country in 1937.

On the basis of our delightful experience on this auspicious day, we would say, in terms of a well-known slogan, when better homecoming days are held, Cincinnati will hold them!

In 1932 the national budget for education in Chile surpassed the budget for national defense by nearly 1,500,000 pesos.

## SUNDAY EVENING WITH FAIRMOUNT FRIENDS

### Successful Experiment in Adult Education Is Put On by Fairmount Meeting

From January 20 to February 24, inclusive, Fairmount, Indiana, Friends put on what they rightly termed a Christian Educational Program. On each of the Sunday evenings of the period, they first enjoyed together a social hour and lunch. In the study hour which followed, the group was divided into three sections: in one, L. O. Chasey gave a series of talks on the history and importance of the Bible; a course, "The Children We Teach," given by Gretchen Albertson, was accredited by the International Council of Religious Education; significant world events were presented to a third section by different leaders.

Following special music from 7:30 to 7:45, public addresses were given on successive weeks as follows: John Haramy on "Palestine"; Edmund T. Albertson on "Christian Education in the Home"; Lawrence McTurnan, "The Futility of War"; L. O. Chasey, "The Lost Book"; President William C. Dennis, "The World Court"; O. Herschel Folger, "Life's Surprises."

On Sunday evening, February 17, the Editor accompanied President Dennis to Fairmount, having been asked to address the international problems group on "The Far Eastern Situation and its Relation to World Peace." Arriving a little early, we were invited across the street to the parsonage, where we had a pleasant visit with Parvin and Cornelia Bond, who are fitting nicely into the work in Fairmount Meeting. Going over to the meetinghouse, we were greeted by several Friends, steadfast and true, whose names have almost become synonymous with that of Fairmount itself. A social half-hour with Friends over coffee and sandwiches was greatly enjoyed.

Presented facetiously by Ancil E. Ratliff, our travelling companion in Belgium and Germany in 1920, we spoke to an interested and an alert group on conflicting national policies in the Far East, and their serious threat to the world organization for peace which has been built up since 1919.

At the conclusion of the class periods, a large audience gathered in the meeting room. After a short musical program well rendered by the Sunday School orchestra, President Dennis gave a characteristically illuminating address on the World Court, in which he answered conclusively the objections made to it in connection with the recent discussion in the Senate. It was evident that his presentation was well received and that



it met certain points that had been troubling some Friends. This and similar presentations, in public speech and in published articles, are eloquent testimony to the fact that the World Court is still a very live issue before the American people, and will not down.

Fairmount Friends have done an excellent thing in promoting this special six weeks' program. Interest and attendance were accumulative from Sunday evening to Sunday evening, and the informational aspects were hardly more important than the spirit of fellowship that was enhanced. It was a successful experiment in adult education.

### BEAR CREEK QUARTERLY MEETING

Bear Creek Quarterly Meeting, held at Earlham, Iowa, February 9 and 10, was well attended. In the Meeting of Ministry and Oversight the work of each local meeting was reviewed, and suggestions for more efficient work were offered. In the meeting for worship following, Cassa Commons, pastor at Stuart, gave a Scriptural exposition, using the twelfth chapter of Isaiah. B. F. Andrews, Lenna Hadley, and Nora Craven further developed the main theme. The short sermon by Richard R. Newby, Yearly Meeting Superintendent, climaxed the general thought of the hour.

The careful, efficient work of Lloyd Mendenhall and Cora Applegate as Clerks was appreciated in the business session. The prevalent and indiscriminating granting of licences for liquor selling in Iowa was discussed at length. The meeting was asked to petition legislators to the end that localities unfavorable to sale of intoxicants be protected by non-granting of licenses.

Josiah Hockett, aged seventy-six years, retiring pastor of Linden Meeting, gave a brief farewell, and this in the young people's meeting Sunday afternoon. Both young and old were impressed by the witness of this faithful minister. The young folks were addressed by Richard Newby, in an impressive service.

Waldo Reece and family were welcomed by the Quarterly Meeting. He is now pastor at Earlham, and led devotions on Sunday morning. Paul Barnett, young pastor at Bear Creek Meeting, brought the message of the morning. The dinner each day, served in the basement, brought Friends together socially as well as serving their bodily needs. Children, young men and women, adults, and aged Friends enjoyed this Quaker Quarterly Meeting.

At present, Linden Meeting is without pastoral service. Allen Jay and wife are with Burr Oak Friends, while Willis and Nora Craven serve Casey Friends.

## SOME SUGGESTIONS TO OUR REPORTERS

### Our News Service Important— How It May Be Increased and Improved

News, news—we want more news! This is the invariable cry of the readers of a church paper. And we sympathize with it. But, as a fellow-editor puts it, news does not "jest grow" like Topsy. "Bright, sparkly articles are not let down out of heaven. The average editor sweats blood to get them." And if he does get them, it is thanks to the faithful service of our volunteer reporters.

We have many such reporters—we ought to have many more. If more news appears from some sections than from others, don't blame the Editor. It's a case of reporters being on the job or not being. Every local meeting owes it to itself, to Friends at large, and to its church paper, to see that it has a reporter to represent it in our columns.

Frequently our reporters ask us for suggestions as to how their work may be improved and how it may be better adapted to our needs. In response to such requests we offer the following for their guidance and encouragement.

First, what is news? It is what *you* wish to read of events and Friends in other sections of Quakerdom. Prepare your news items with a view to their being read, not so much by your own local members as by Friends at a distance. What will interest them? They will not care for names of locally known Friends in connection with program details. But, if local Friends achieve some recognition or perform service of merit in meeting or community, that is real news. For example: State legislatures are in session all over the country. Little by little, but largely incidentally and indirectly, we hear of Friends serving in these legislative bodies. Where, oh where, have our local reporters been? In every instance of an election of a Friend to such public office, news of that event should have been sent us promptly.

We want news of your meeting activities. In a sense, each meeting is a mirror of the Society of Friends. What does your meeting show of life and progress? Keep your meeting on the Quaker map. And we want this news regularly. Be prompt. Don't wait for a string of items—we want the news while it is news. We much prefer a half-dozen items in as many issues to a long story in one issue.

Watch out for "vital statistics." You would be surprised to know how many Friends say they read first the death, marriage, and birth notices. This is always a matter of chagrin to the Editor,

but he has to face the situation as is! But make the obituary notices as brief as possible. Make a special effort to report all births and marriages among your membership.

When reporting Quarterly Meeting sessions and conferences, please avoid details such as who led devotionals, gave musical numbers, etc. Not that these are unimportant locally, but with the heavy demand upon our space, there is not room for such details. Make reports positive, definite, and affirmative, rather than negative: it is not live news to say that attendance was small, few visiting ministers were present, only the regular business was transacted, etc., and it ought not to be news that the meeting was held in harmony and good order! Save in exceptional circumstances, brevity is the soul of news as well as of wit.

Reporters will kindly bear with us if we sometimes shorten or edit reports. Please don't say, "Publish verbatim." We don't wish to edit copy except as it seems wise, but we appreciate the spirit that says, "Submitted without strings."

We have emphasized the fact that we want news while it is news. Nevertheless we sometimes get into a jam which necessitates our holding items over for a succeeding issue. In such cases, will reporters not give us the benefit of the doubt, trusting the delay to be unavoidable. Please keep in mind that the news must be in our hands a full week before the date of the issue in which it appears.

It will be a great help to us if reporters will write out their own news items, instead of sending us programs, bulletins, and newspaper clippings, and asking us to write the stories. This may be "what an editor is for," but what with very little help in the offices owing to drastic reduction of expenses, and with but one part-time editor to write editorials, appraise and edit manuscripts, prepare special features, and give attention to circulation problems, along with his administrative and promotional work for the Five Years Meeting—well, perhaps he may not be blamed for feeling that having to write up local meeting notes from newspaper accounts is a little more than seems necessary.

But don't misinterpret these suggestions and admonitions. We realize that meeting correspondents are also busy people. Your faithful cooperation is invaluable to us and we do appreciate your loyal service. Do your best and we shall try to do the rest.

Just one word of final detail. Address your items to Editor, THE AMERICAN FRIEND. When the word Editor is omitted, letters go to the Business Department. Of course the Editor gets them "eventually, but why not now?"



# QUAKERDOM • AT • LARGE

Antoinette Jackson, a Friend, is Librarian of the United States Federal Court Library at Cincinnati, Ohio.

\* \* \* \*

A member of the Sunday School orchestra in the Fairmount, Indiana, Meeting is white-haired John Montgomery, aged seventy-five years. He plays the bass horn, and does he make it toot!

\* \* \* \*

William J. Cleaver, pastor of the Noblesville, Indiana, Meeting, was invited one day recently to open with prayer the day's session of the House of Representatives of the Indiana State Legislature.

\* \* \* \*

Leland C. Wilges, thirty-five years old, pastor of the Friends Meeting at Pennville, Indiana, was killed suddenly in an automobile accident on the night of February 20. His car stopped in the middle of the highway, having run out of gasoline, and while he was examining the tank, was struck by two cars coming from opposite directions.

\* \* \* \*

Mary E. Allen, a beloved elderly Friend of Pasadena, California, whose picture in Quaker shawl and bonnet appeared in these pages one year ago, will be ninety years old on March 29. Many readers will doubtless wish to send her greetings on that occasion. Her address is 971 East Washington Street, Pasadena.

\* \* \* \*

Fred W. Emerson is Director of a Summer Course in Field Botany for advanced undergraduates and graduate students, to be conducted July 12 to August 18, under the auspices of New Mexico Normal University at Las Vegas. The area of study, including both the high plateau plains and the Rocky Mountain timberlines, offers a distinctive flora of peculiar interest, which will doubtless appeal to students in various parts of the country.

\* \* \* \*

Mary Vaux Walcott of Washington, D. C., has secured for the Smithsonian Institute, in Washington, a very remarkable collection of drawings which are accurate and authentic reproductions of Navajo Indian sand altars. These sand paintings are made on the floor of the medicine lodge during religious ceremonies for the healing of the sick, and must be destroyed before sundown. The collection of drawings Mary Walcott has secured represents one of the first ever made on cloth for permanent preserva-

tion. They were made twenty-five years ago by an old medicine man.

\* \* \* \*

Charles E. Lukens, a Marion, Ohio, Friend, has made a pertinent contribution to the public press on "Our Emblematic Isolationist," as follows: "One of the members of the committee appointed to select our national emblem was Benjamin Franklin. Being a rigid utilitarian, he chose the turkey. He was outvoted by those who saw in the eagle a type of their own character. The eagle is an isolationist. The term, 'lone eagle,' is applicable to every eagle at all times, except in mating season. He is wholly oblivious to his lack of social standing in the society of birds. The lesson we may learn from our eagle is that we are on the border line of civilization."

\* \* \* \*

Howard W. Cope, pastor of Friends Memorial Church at Muncie, Indiana, was publicly commended for his active work in helping to arrange a largely attended observance of Brotherhood Day on February 24. About seven hundred persons attended the mass meeting held at the Central High School auditorium in Muncie, and listened to addresses given by a Jewish Rabbi, a Catholic Priest, and a Protestant Minister. The purpose of the nation-wide observance of Brotherhood Day is to promote better understanding between persons of different races and religions, and the Day is sponsored as an annual event by the National Conference of Jews and Christians.

\* \* \* \*

A fine recognition has come to a Quaker girl poet, Stella Carvell, of Vassalboro, Maine, now a Freshman in Earlham College. Miss Zoe Patricia Hobbs, of the Children's Art Center, Bos-

ton, is compiling a volume to be published soon—an international anthology of children's verses, and has selected Stella Carvell to represent America in this unique collection of poetry. One of her poems, "Hollyhocks," written at the age of thirteen, is to be illustrated in the anthology. We are greatly pleased at this recognition, having followed Stella's development as a writer from the time when, at the age of nine, as we recall, she became an occasional contributor of verse to the columns of THE AMERICAN FRIEND.

\* \* \* \*

Albert W. Macy of Pasadena, California, a widely known literary Friend, was awarded first prize (\$50) in a Lincoln Eulogy contest conducted in February by the Pasadena Independent. Eulogies were limited to fifty words, and 934 manuscripts were submitted in the competition, in which twelve prominent citizens of Pasadena acted as judges. Albert Macy's tribute was as follows:

ABRAHAM LINCOLN

"A Colossus of the Ages; in intellect, in character, in achievement. Gentle, unselfish, lovable; yet iron-willed in defending the right. Modest in victory, unconquered in defeat. Saved the Union, emancipated a race. Raised common humanity to higher levels. Great in life, greater in death, greatest in immortality."

\* \* \* \*

"The Facing Seat" is the name of a new feature in the "Square" Friend of Philadelphia, written by one "George F. Barclay." In his initial appearance, George F. writes some "plain language about the plain language," as still affected by many Friends, particularly in the Philadelphia area. Used originally as testimony to the principle of equality, the "plain language" now persisted in, is artificial and meaningless. Not only that, says Friend Fox-Barclay, but it is definitely harmful. "In the eyes of the multitude it is often the badge of a complacent and privileged group, from which outsiders are culturally and spiritually remote." If this series continues in this frank and forthright fashion, it would appear that the Quaker Brahmins of Philadelphia are in for frequent shocks from the bristling pen of G. F. B.

\* \* \* \*

Here is the sequel, as given by the London Friend, to the news item on this page in our last issue, reporting the seizure of seven valuable cows owned by a Friend in England who refused to pay tithes to the Established Church.

## NOT SO LATE!

Hardly was the ink dry on the last issue before we discovered another "one of those things" in the way of an editorial lapse. In quoting lines from Maurice Rowntree, we inadvertently referred to him as "our late English Friend," having in mind a departed English Friend who had the same first name. As a matter of fact, Maurice Rowntree is not only alive but very much up and coming. He is "late" only in respect to being altogether recent and up-to-the-minute in thought and attitude, as the properly-concerned Friend that he is. Meanwhile we are calmly awaiting the assurance from him or some of his friends that his "lateness" is greatly exaggerated!



On February 5, in accordance with a special order made by the judge, the cows were sold by auction at Ipswich cattle market. A crowd of some two hundred farmers was present, and the outspoken statement of the auctioneer that his sympathies were with the tithepayers was greeted with loud applause. The crowd being so sympathetic, it was possible for the Chairman of the Suffolk Tithepayers' Association to buy the cows in at his own figure, £50, this being the amount the auctioneer required to cover the tithe and costs. A collection for the expenses of the sale was then taken round the ring, amounting to £10, and the auctioneer returned his fees.

\* \* \* \*

In our issue of December 13, 1934, we published an item which appeared one hundred years ago in the *Philadelphia Friend*, telling of the arrival in Philadelphia of a company of German Friends from the Minden and Pymont group of Friends in Westphalia. It was stated that they were on their way to Ohio, where they were to settle among Friends. We raised the question as to what became of these Friendly immigrants. While no answer has come respecting these particular Friends, bearing the family names Kolling and Etterman, Rufus Kersey, of Oregonia, Ohio, has given us information concerning another German Friend who came from the same district in Westphalia and who settled in Ohio a few years later. In the Minutes of Wilmington Yearly Meeting for 1899, appears a memorial of Joseph Peitsmeyer, born in Minden in 1824, a birthright Friend. His father was one of the five Friends of Minden who suffered cruel punishment for refusing to do military service, and who, on intercession by an American Friend, Thomas Shillitoe, were released by the King of Prussia. At the age of twenty, Joseph Peitsmeyer came to Baltimore, where he was warmly received by Friends, and five years later, in 1849, he settled at Chillicothe, Ohio, where he married a Friend, Eliza Perdue. About 1859 they removed to a farm near New Martinsburg, Ohio. During the Civil War he was true to his peace testimony, being arrested and threatened with court-martial for refusing to bear arms. He was an Elder for many years, was recorded a minister in 1885, and was ever zealous in the work of Meeting and Bible School. He died in 1898.

## NEWS OF OUR MEETINGS

Winneshiek Quarterly Meeting was held at Hesper, Iowa, January 26 and 27. Because of heavy snow and cold weather, only one Monthly Meeting besides Hesper had representatives present. These were from Kedron Meeting near Spring Valley, Minnesota, and were Clayton Quackenbush, pastor, Geraldine Ander-

son, and Lonnie Tabor. Pastors and Friends from other Meetings who usually attend were greatly missed. Clayton Quackenbush, being the only visiting pastor, brought very helpful messages Friday evening, Saturday morning and evening, and again on Sunday morning. Sunday afternoon the program was on Prohibition and Public Morals, led by Walde Bielski, with Henry Marlenee giving the address. In the evening, Joseph Alexander, a colored friend, brought us the message. Every service was an inspiration to all who attended.

\* \* \* \*

The Hesper, Iowa, Meeting has been revived and is carrying on with new interest. The faithful, loving services of the pastors, Henry and Iva Marlenee, are very inspiring and much appreciated. Prayer meetings have been well attended when weather and roads would permit. One evening a week is given to Bible study, beginning with the first chapter of John. . . . On November 29, 1934, a large crowd of Hesper Friends celebrated the fiftieth wedding anniversary of Will Nelson and wife, members and supporters of the Meeting. A bountiful dinner was served in the hall which was decorated in white and gold, and a short program suitable for the occasion was given. A purse of money and many good wishes were given to the Nelsons.

\* \* \* \*

Marshalltown, Iowa, Meeting appreciates very much the generosity of Emporia, Kansas, Friends in releasing Carl

## POISONED WELLS

No one could remain undiscovered  
Who poisoned the wells of water;  
But the wells of thought  
Are poisoned continually.

They know where the streams of thought  
run;  
They pour poison in the water-mains;  
They laugh when they see its color come  
through,  
They intend men to drink it and go mad  
And turn to kill each other.

The people buy the poison  
A little every day for a few pennies;  
They do not know how it is made;  
The health of the nation is ruined  
But nobody seems to know why.

Out of the people's money are built  
towers,  
Things of beauty and inspiration;  
To look at them is to be filled with rage  
Because of our great ignorance  
Of the price at which they have been  
built.

The wells of thought have been poisoned  
By subsidized newspapers.

CAROLINE M. HILL.

Chicago, Illinois.

D. Byrd for pastoral service there. Already the Byrd family is attracting the favorable attention of the community, and there is a feeling of renewed courage throughout the various departments of the Meeting. A formal welcome was tendered the Byrds on the evening of February 8 in the social rooms of the church. About two hundred and twenty-five partook of the meal together, after which greetings were given by representatives of the Monthly Meeting, the Bible School, the Missionary and Christian Endeavor groups, and the City Ministerial Alliance. Carl Byrd responded on behalf of the family. . . . As the result of considerable preliminary agitation, a Marshall County Council for the Prevention of War was organized on February 6. Both the temporary chairman, Wendell P. Maulsby, and the temporary secretary, Russell Harding, are members of Marshalltown Friends Meeting. One of the immediate aims of the Council is to interest suitable persons in the Institute of International Relations to be held in June at Grinnell College, under the direction of the American Friends Service Committee.

\* \* \* \*

Race Relations Day was observed February 10 at Friends Memorial Church in Muncie, Indiana. In the evening, a special service was addressed by four different speakers, representing the several racial strains predominating in the life of the city—Hebrew, Negro, Greek, and Anglo-Saxon. Regard for human life or personality, mutual appreciation, and understanding were stressed as essentials for the solution of problems of inter-racial relations. The pastor, Howard W. Cope, talked in the morning on "Love Superlative."

\* \* \* \*

For the third consecutive year, the three Meetings in the New Burlington, Ohio, community (Wilmington Yearly Meeting) united in a series of evangelistic meetings. The preaching by the three pastors was excellent, well suited to the needs of the membership. A mixed chorus, led by Raleigh Bogan, rendered valuable assistance.

\* \* \* \*

An "all church night" at University Friends Church, Wichita, Kansas, was held February 13, with a large attendance. After an excellent dinner, there were talks by Bert C. Wells, City Manager of Wichita, and by Dr. David M. Edwards, President of Friends University. There were some musical numbers, and as it was the night for the weekly prayer meeting, there was a short service of prayer. Dr. H. C. Holmes, Clerk of the Monthly Meeting, presided.

\* \* \* \*

Noblesville, Indiana, Friends united with the other churches of the city in observing the week of prayer, begin-



ning January 6. The services were held one evening in the Friends Church, with the A. M. E. minister bringing the message, and at one of the services in another church, the Friends pastor, William J. Cleaver, gave the message. Also, during the school year, the churches and the high school are cooperating in a union service on the last Sunday evening of each month.

\* \* \* \*

On February 16, a Quarterly Meeting of unusual interest and large attendance was held in the Friends Meetinghouse at Winchester, Indiana. A deep, spiritual tone was present in the devotional service of the Meeting of Ministry and Oversight, led by Aaron Napier. In the Young Friends session, Rachel Osborn was the leader, assisted by Katharine Hallowell and Laura Feters, and the topic for discussion was "Truth." In the business session, a report was given by the committee which had prepared a history of the Quarterly Meeting. Adam Flatter and Tycia Lamb spoke briefly on social service work, and Earl Dennis talked of the great need for temperance work. Emily Parker gave a most inspiring address on the responsibilities of young Friends, not only to the local, quarterly and Yearly Meetings, but the need of wider fellowship with the Five Years Meeting. Following a devotional service led by Adam Flatter, Truman Kenworthy brought a very acceptable message, using as his text, Matthew 5: 13-14. At noon an excellent chicken dinner was served by the Winchester Ladies Aid Society.

\* \* \* \*

Carthage, Indiana, Friends Meeting had the first of its Larger-Fellowship Sunday evening services on February 17. The plan is to have one Sunday evening program in each month in charge of one of the major committees. The first one was in charge of the committee on religious education. Following the light lunch served to all in attendance, there was a period of fellowship of an informal nature, and then at 7:00 o'clock the program began. Besides vocal and instrumental music furnished by some of our young people and children, there was a one-act play given by the young people. It was entitled, "The Challenge of Youth," and brought to us a sense of the importance of religious education in helping to meet the demands of today. In the morning worship service of the same day, the pastor, James R. Furbay, spoke of the imperative need for religious training.

\* \* \* \*

The Women's Missionary Society of Carthage, Indiana, had its annual guest night service on Wednesday evening, February 20. This service has become an event of special interest and im-

portance in this meeting. This year it included, in addition to a period of fellowship, and special music, an inspirational address by Ida T. Parker, of Charlottesville. She gave quotations from recent letters from her daughter Margaret, who is on our field in British East Africa, told interesting things of the work there, and showed a number of curios and photographs.

\* \* \* \*

The Friends Missionary Society of Winchester, Indiana, met with Ida Bailey on February 19. The lesson, Chapters 4 and 5 from "Japanese Women Speak," was presented by Leila Mendenhall and Stella Moore. Anna Cox read a letter from Emma P. Martinez in Cuba. Plans were made for a reading contest. Inez Napier was appointed a delegate to the Woman's Missionary Union Conference at Wichita, Kansas, in May. One dollar had been presented to each of five Sunday School classes to see how much they could make of it, and \$10.65 in all was returned. The hostess, assisted by her daughter, Delight Jones, served delicious refreshments.

\* \* \* \*

Bliss Forbush is giving a series of lectures in Washington, one at each of the three Friends Meetinghouses. The subjects are, "The Place of Prayer in Our Lives," "The Place of the Bible in Our Lives," and "The Place of Religion in Our Lives."

\* \* \* \*

A unique program was given on February 17, in West Wichita Baptist Church, by the Gordon W. C. T. U. of Wichita, Kansas, in which Friends predominate in membership. Ten national-

### CITY TRAFFIC

Lights! Pairs of them, alive, scurrying up the hills,  
Other pairs scurrying down or darting in from alleys.  
Dark bodies behind the lights, impersonal, shadowlike,  
Speed, action, efficiency.  
Then, a change of lights on a post, an insistent clang of a bell,  
A slight grinding of brakes, and all motion in those hurrying lines is still.  
Guiding spirits behind the wheels, impatient, fuming.  
Yet secretly blessing the lights which promise safe passage across the intersection.

Rules, laws, customs, "cramping our style,"

Why not be free from them?—family ties, marriage laws, the Eighteenth Amendment,—

Why not? Because they promise safe passage across dangerous intersections for ourselves—and others.

FAITH HILL.

Whittier, California.

ities gave a symposium on "Why I Came to the United States of America." A brief sketch of Frances Willard's life was given, and some high points in the work of the W. C. T. U. organization over the world. A set of twenty-five Scripture exhibit charts, loaned by the American Bible Society, were shown, and proved very interesting and instructive to the large audience. Mary Folger is President of the Gordon W. C. T. U., and Melissa S. Fellow is head of the department on Americanization and Internationalism.

\* \* \* \*

Pleasant Plain Quarterly Meeting was held at Richland, Iowa, on February 15, 16, and 17. At the impressive Meeting of Ministry and Oversight on Friday afternoon, Leslie McCargar, pastor of Stockport and Hickory Grove Meetings in Salem Quarterly Meeting, brought a helpful message on the many and good uses of talents. He spoke again on Saturday morning, emphasizing the call to real service which comes to all people. Following the business session on Saturday afternoon, Dr. B. F. Andrews, President of William Penn College, gave a good talk on the College and the student activities. A feature of the meeting was a explanation by Mrs. Murray Haworth of the united service of the Five Years Meeting, illustrated by large posters on each department of work. Richland Meeting reported the beginning of a library, with more than five hundred books already, and also the establishment of a junior church school. On Sunday morning, the country roads were frozen and the attendance was good. Orval Dillion, pastor of Rubio and Howell meetings, brought the message. In the afternoon, the young people's meeting was held, and reports were given indicating their activities and their cooperation in responsibility for services. Leonard Wines, of Richland, gave an effective demonstration of hindrances to Christian Endeavor work.

### CONCERNING FRIENDS IN WESTERN NEW YORK

Farmington Quarterly Meeting was held at the Friends Meetinghouse three miles west of Batavia, New York, on Wednesday, January 23. In spite of the cold weather, an excellent attendance of Friends from Farmington, Gasport, and Collins was present. The Meeting of Ministry and Oversight was turned into a devotional meeting, and was followed by the Quarterly Meeting business session. Elizabeth L. Hazard, Field Secretary of New York Yearly Meeting, led an open forum discussion on munitions, disarmament, and compulsory military training in our colleges, which proved very stimulating. The Clerk, George H. Wood, was instructed to communicate



with the United States Senators from New York, urging them to support the Nye Committee investigation of munitions manufacturers and to vote for adherence to the International Court of Justice.

The ladies of the Batavia Meeting served supper in the dining room, and the social fellowship was enjoyed by all. At the evening service, the Batavia dramatic club presented a one-act play entitled, "The Dust of the Road," which was very effective in portraying the dangers of avarice and greed. Following the play, an address on "The Practicability of Peace," was given by Winifred Carriere of Oakfield, New York, formerly of the Syracuse group of Friends. Everyone present felt that the Quarterly Meeting had been a greatly uplifting and instructive occasion.

Local Friends and others in the community gathered at Collins, New York, on February 8 to consider whether the Meeting might again have a resident pastor. The idea had been developing during the intervening period since Farmington Quarterly Meeting was held at Collins in October as a gesture of friendly good will in memory of former times when Collins was an active Meeting in the Yearly Meeting. George H. Wood presided at the meeting and the report of the canvassing committee was so encouraging, revealing a sufficient amount pledged for expenses for a year in advance, that Everett W. Chapman was enthusiastically and unanimously asked to become pastor of the Meeting. He and his wife, Marie Chapman, have taken up the work at Collins.

Winifred Carriere is endeavoring to help the Buffalo group of Friends reorganize, following the recent discontinuance of their meetings owing to removal of some members from Buffalo. It is hoped that Friends who know of other Friends living in Buffalo will communicate with Winifred Carriere at Oakfield, or with George H. Wood at Gasport, giving addresses and other information that would be helpful in making Friendly contacts.

Following the death last June of his sister, Grace Wood Shepard, George H. Wood has been acting as pastor of the Batavia Meeting.

## PRESIDING CLERK IN STATE ASSEMBLY

Bloomington Quarterly Meeting, Western Yearly Meeting, was held in Bloomington, Indiana, February 16, with Errol T. Elliott of Richmond present. His messages throughout the sessions were most helpful.

In the absence of the Presiding Clerk, Charles L. Coffin, a member of the Indiana State Assembly, who was detained in Indianapolis on account of a legisla-

tive session on Saturday, E. B. Morris, who served in that capacity for a number of years, was called to fill the vacancy.

On Sunday morning in the hour of worship, Lyman G. Cosand brought a most stimulating message on "Christian Responsibility for Civic Righteousness," which was much appreciated by the congregation.

The second Church Night among Bloomingdale Friends was held on the evening of February 13, with the men of the congregation furnishing a bountiful supper. O. Herschel Folger, pastor of First Friends, Indianapolis, was guest speaker, and gave a fine talk on "Making or Marring the Minister," which was thoroughly enjoyed by the audience.

The class in Leadership Training is studying "Training the Devotional Life," under the guidance of the pastor, Lyman Cosand.

## PENDLE HILL SCHOOL PARAGRAPHS

The coming to America of A. Barratt Brown, Principal of Ruskin College, Oxford, England, to conduct a course at the Pendle Hill Summer School, Wallingford, Pennsylvania, may now be announced. The subject of his course will be, "Democracy in a Machine Age." Other leaders will be Moses Bailey, Professor of Bible at Hartford Seminary, Richard B. Gregg, author of "The Power of Non-Violence," and Douglas V. Steere, Associate Professor of Philosophy at Haverford College. It is a four weeks' session extending from June 27th to July 25th.

On Monday evening, February 18th, in the living room of Pendle Hill a group of students and friends enjoyed the unusual privilege of hearing Janet Payne Whitney read two chapters of a biography of Elizabeth Fry which she is now engaged in writing. Last summer Janet Whitney gathered materials for the biography in England and she is now spending two days a week at Pendle Hill and devoting her time there to the writing of it. The book is charmingly written and promises to have a great appeal to its readers.

During the first two weeks of February, Richard B. Gregg made a brief visit to Pendle Hill to follow up on some of the work begun in his course on "The Power of Non-Violence," which was given last fall. A number of interesting

and helpful meetings were held at which reports of investigations of the use of non-violence were made. Friends of Richard Gregg are pleased to know of the wide appeal of his book. It has been favorably reviewed by a number of magazines representing widely varying points of view. It is being recommended as an excellent book for use in study and discussion groups.

## "IF YOU HAVE BEEN LOVED"

(Continued from page 82)

you can!—no milk to drink, and no orange juice! When I think of the lovely dishes of oatmeal and cream the children we knew *had to be coaxed* to eat, I feel so unhappy . . . and that somehow things are not right. I am sure God loves my little mother, even if she is poor. You would not need to coax these children to eat. Just give them a chance! My new little mother's arms and body are so thin that my heart aches when she hugs me up close against her!

"And, Patty, I never thought I could sleep in a bed with anyone; but now there are *five* of us on one ragged pallet on the floor! The other night, I rolled out and bumped my head. I was a little homesick after that!

"It is really cold here, too; and these children need shoes and stockings dreadfully. Some of them stay home from school because the woman up there in the Storeroom never has enough shoes to send. Or coats, either! My little northern mother had four coats—with fur on some of them!—and this mother has but one, and it is old and torn and her sisters wear it, too. When she goes to school, she has to walk a long way. Sometimes I wish she would take me, but I guess people do not want a doll in school.

"I do not know what these people would do if the kind woman in the Storeroom did not help them—and the little and big mothers send dolls and clothing to her. I hope they will still remember! I hope, too, that I shall not get old and cracked up soon. I do so want to be beautiful for my new little mother—I am the only plaything she has to love.

"I wonder what you are doing, Patty. Let me know about your new mother, will you?"

With love, Mary Lou."

## A SON AT THE FRONT!

At Nine Partners Quarterly Meeting, held at Poughkeepsie, New York, February 9, the Poughkeepsie young people's Christian Endeavor Society had charge following the Meeting of Ministry and Oversight. As a feature of the program, the play, "I Pledge Allegiance," by Marion Wefer, was given. The play, which was published in the *International Journal of Religious Education* for January, 1935, deals with the problem of

## NEXT A. F. S. C. MEETING

The next meeting of the American Friends Service Committee will be held in Baltimore. In order not to conflict with the sessions of the two Philadelphia Yearly Meetings, the date has been set forward to March 16, at three o'clock in the afternoon.



compulsory military training in colleges. The son of a family is expelled from college for refusing to take military drill. His mother, who has "pledged her allegiance to peace," supports him, but his father, an ex-Sergeant of the A. E. F., disowns the son and sends him away from home and village. The mother pleads that they should be proud to have a son at the "front" in the battle "between right and wrong, God and mammon, hatred and the brotherhood of man." People left the meeting feeling the burden of the problems before the young people of today.

After a dinner served by Poughkeepsie Friends, Agnes G. Badgley presided at a short business meeting. Following this, William J. Reagan led a discussion centering around the implications of the play and Friends' peace testimony.

### BIRTHS

**BURRILL**—To Arthur W. and Evelyn Mekeel Burrill, Orefield, Pennsylvania, January 27, 1935, a son, Arthur Bruce.

**CARTER**—To Russell E. and Vera Hester Carter, Wyandotte, Oklahoma, February 20, 1935, a daughter, Martha Phyllis. The Carters are in charge of the Friends Mission Center among the Indians at Wyandotte.

**STEDMAN**—To Claude B. and Alice Mekeel Stedman, Montrose, Pennsylvania, December 23, 1934, a daughter, Lois Ann.

### MARRIAGES

**HAYDOCK-SPAHR**—At the bride's home in Xenia, Ohio, February 7, 1935, Lois Spahr and Thomas H. Haydock of New Burlington, Ohio. The groom is a grandson of Jesse Hawkins.

**HEGEMAN-VELSOR**—At the home of the bride's father at Old Westbury, Long Island, February 15, 1935, Ruth E. Velsor and Andrew B. Hegeman, by Friends' ceremony. The bride wore her paternal grandmother's Quaker wedding dress. The marriage certificate was read by Elizabeth W. Post, Clerk of the Meeting.

**PASSMORE-HUNTER**—At the Friends Meetinghouse at Batavia, New York, December 22, 1934, Earl D. Passmore and Elizabeth F. Hunter, according to the practice of Friends.

**WHITE-WILSON**—At the Huntington Park, California, Friends Church, December 17, 1934, G. Allene Wilson and Francis S. White, son of George E. and Mary Sutton White. Charles S. White, cousin of the groom, and Frank E. Carpenter, pastor of the church, officiated.

### DEATHS

**ARNOLD**—As the result of injuries received when struck by an automobile in Whittier, California, February 5, 1935, Benjamin F. Arnold, honored citizen, devoted and loyal Friend, and loving father. He was born March 10, 1846, near Fort Oskaloosa, Iowa Territory, one of the ten children of Jesse and Mary Puckett Arnold. On June 3, 1869, he was united in marriage with Nancy M. Hiatt, a union which lasted more than sixty-five years. Of their five children, one son and two daughters survive. He was a birthright Friend, and a faithful member of Whittier Meeting. He was

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actively interested in civic affairs. Funeral services were held at the church, conducted by his pastor, Willard O. Trueblood, and former pastor, Edwin McGrew.

**ATKINSON**—At Van Wert, Ohio, February 12, 1935, Thaddeus S. Atkinson. He was born in Raymonds, Union County, Ohio, on August 27, 1869, the son of Samuel and Mary Atkinson, Philadelphia Friends. He had resided in Van Wert for about the last forty-seven years, and for forty-five years was Manager of the Van Wert Gas Company. In 1891 he was united in marriage to May Smith, who survives him. He was converted in 1906 under the pastorate of Tennyson Lewis, and became a member of First Friends Church. His life of unselfish service endeared him to many. Funeral services were conducted by O. H. and Alice C. Trader, pastors, assisted by George W. Bird.

**BELL**—At Van Wert, Ohio, February 17, 1935, Matilda Bell, aged fifty-three years. She was born in Van Wert County, Ohio, a daughter of Henry Clapper and wife. In 1903 she was united in marriage to Marquis E. Bell, who,

with two daughters, survives her. She was a member of First Friends Church in Van Wert, and the funeral services were conducted by O. H. and Alice Trader, pastors, assisted by Frank C. Guyatt of Dublin, Indiana.

**BINFORD**—At her home in Greenfield, Indiana, January 30, 1935, Adda L. Dora Binford, aged seventy-two. She was a birthright Friend, and a charter member of Greenfield Meeting, in the establishment of which she gave all assistance possible. She was active in all church work, and never absent from any service as long as she was physically able to attend. Funeral services, after the manner of Friends, were held at Greenfield Friends Church, in charge of R. Aaron Napier.

**HADLEY**—At her home in Grinnell, Iowa, January 31, 1935, after a long illness, Estella K. Hadley. She was born June 20, 1878, in the Sugar Creek neighborhood near Grinnell, the daughter of Owen W. and Melissa Jessup Kenworthy. She was united in marriage with Riley J. Hadley, June 14, 1899, and the hospitality of their home was shared with many. She was a birthright Friend, and was vitally interested in the church and its activities, serving in various official capacities. Her special interest was in missions, and for three years she served as President of the Women's Missionary Union of Iowa Yearly Meeting, until forced to resign because of failing health. Her wise counsel and advice and her cheerful outlook upon life were greatly appreciated. Interment was made at Oskaloosa, Iowa, following services held both at Grinnell and at Oskaloosa. She is survived by her father, her husband, two daughters and one son.

**HADLEY**—At her home in West Branch, Iowa, December 9, 1934, Rachel Hadley, wife of J. Edwin Hadley. She was born May 4, 1859, near Chesterhill, Morhan County, Ohio, and was a life-long Friend and a devoted follower of Christ. To know this quiet, sincere, and gracious soul was to love her. The funeral was held in the Friends Church in West Branch with L. Willard Reynolds, pastor, officiating.

**HAWORTH**—At the home of her daughter, Marie Warren, Noblesville, Indiana, January 11, 1935, Narcissa Lewis Haworth, widow of the late Elmore Haworth, aged nearly eighty-four years. She with her husband had been life-long Friends and loyal supporters of the church. William J. Cleaver, the pastor, had charge of the funeral services. Interment was made in the Hinkle Cemetery.

**KRISE**—At the home of her daughter, Cora Maxey, Xenia, Ohio, January 5,

### SHE WALKED IN BEAUTY

(Written in remembrance of Sarah Chancellor Mills, 1818-1909.)

She walked in beauty in the radiant morning

Of her young girlhood, in the long ago.

All lovely things found voice in her adorning

When life was young, and youth was all aglow.

She walked in beauty when the sun was shining

In lustrous brilliance from the noonday sky.

The queenly charms within her soul combining,

Compelled obeisance from the passers-by.

And then, when day drew nigh its glorious ending,

And night put on its starry-jeweled crown,

With youth and womanhood and age all blending,

She walked in beauty as the sun went down.

ALBERT W. MACY.

Pasadena, California.



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**JAMES F. WALKER, Principal, Westtown School**  
WESTTOWN, PA.

1935, Elnora Brewer Krise, nearly eighty-eight years of age. She was the oldest member of Xenia Meeting, and though not able to attend services much, she was deeply interested in the work of the church. Her simple, child-like faith and trust were an inspiration to all who knew her. Three children survive, her husband and one daughter having preceded her in death.

**REYNOLDS**—At her home in Mooreland, Indiana, February 5, 1935, Susanna Reynolds, daughter of Milo and Mary Reynolds, aged seventy-two years. She was a birthright member of Mooreland Monthly Meeting, of which she was an Elder, recently appointed for life. Her life has been an example of loyalty to the principles of Friends. Funeral services were held in Mooreland Friends Church, in charge of the pastor, Chester B. McKean, and Truman C. Kenworthy.

**WILLIAMS**—At Wichita, Kansas, February 12, 1935, Daniel Williams, a loyal and much-loved member of University Friends Church, aged eighty-four years. The funeral service was conducted on February 14 by Charles O. Whitely, pastor of the Church. Daniel Williams, a native of Indiana, with his wife Hattie, spent many years in mission work among the Indians in Oklahoma. He is survived by his wife, two brothers, Thomas, of Emporia, Kansas, and Ezra, of Dan-

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ville, Illinois, both ministers, and two sisters.

**WRIGHT**—At Fairmount, Indiana, November 5, 1934, Mary Wright, widow of Dayton Wright, in her seventy-second year. She was born near Little Ridge, where she lived her entire life, which was a life of continual service to others. Her good influence has left an imprint on all who came in contact with her. The funeral service was conducted by Ira C. Johnson.

**YARNALL**—At his home in Lansdowne, Pennsylvania, on Second Month 3rd, 1935, Walter Pearson Yarnall, husband of Nancy Speers Yarnall and son of David G. and Florence P. Yarnall, in his thirty-fifth year. He was a member of Philadelphia Monthly Meeting of Friends.

#### WANTED

To trade an unimproved corner, 85 x 250, located on the Gulf Coast in Pass Christian, Mississippi, for a lot or a shack in woods, or on a stream, or in a small town, or what have you. Prefer Indiana. The lot is clear, and taxes paid. Fresh and salt water fishing, fine climate. Blanche Krauel, 5620 Ingleside Avenue, Chicago, Ill.

#### WANTED

Housekeeper, 20-30, in good country home of Friends, man and wife, near town, electric equipment. Address H. E., R. R. No. 1, Box 157, Westfield, Indiana.

#### LOCAL MEETING DIRECTORY

##### CHICAGO, ILLINOIS—

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

##### CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cin-

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cinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

##### DENVER, COLORADO

Friends Church, West 41st Ave. and Shoshone St. Worship 11:00 A.M., Bible School 9:45 A.M., Christian Endeavor 6:30 P. M. Cecil Hinshaw, Pastor.

##### DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

##### KNOXVILLE, TENNESSEE

Friends Church, 2100 Washington Ave., Lydia M. Hoath, Minister. Bible School, 9:45 A. M. Meetings for Worship, 11:00 A. M. and 7:30 P. M. Christian Endeavor, 6:30 P. M. Prayer Meeting, Fourth-day evening, 7:30 o'clock. Visiting Friends and others welcome.

##### MIAMI, FLORIDA

Friends Meeting held First Day morning, 11 o'clock, on 15th floor of Dade County Security Building, First Avenue near 1st St., N. E., Miami. Sarah Packer Thomas, 2036 S. W. 2nd St., Clerk. Friends and others interested are cordially invited.

##### NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

##### SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

##### WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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